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LITERARY REGISTER.

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[Vol. XI.]

For the Christian Journal.

Convention of South-Carolina.

THIS convention, the printed journal of which has just been received, was held in St. Michael's church, Charleston, on the 14th, 15th, and 16th days of February last; and was attended by the bishop and 18 clerical and 24 lay members.

"Divine service was performed by the Rev. Francis P. Delavaux, rector of St. Bartholomew's parish, and an appropriate discourse delivered by the Rev. Peter Van Pelt, rector of St. Luke's parish. The holy sacrament of the Lord's supper was administered by the bishop."

The Rev Dr. Dalcho was re-elected secretary; and the Right Rev. Bishop Bowen delivered the following address:

"Permit me now, brethren, according to my prescribed duty, to submit a statement of the transactions and occurrences of the past year, in which I have been officially concerned, and other matters suited to interest you, as the assembled representatives of the churches of the diocese.

"Early after the adjournment of the last convention, I visited the episcopal church on Edisto-Island—instituted the Rev. Mr. Osborne as its rector, by the joint desire of himself and the vestry—and consecrated a chapel at Edingsville, provided for the accommodation of the congregation in the sickly season, bearing the name and title of St. Stephen's Chapel, Edingsville. It is a handsome and commodious edifice, exhibiting the character of feeling which distinguishes the people, who, by their generous individual subscriptions, have defrayed the expense of its erection in a light peculiarly interesting. Subsequently, in the same season of the year, St. John's church, Colleton, was visited; and shortly after, St. Bartholomew's parish; where every evidence continues to be exhibited of faithful and useful ministration. A new church has also been erected in this parish, at Walterborough, for the use of its people removing thither in the summer. It has not yet been consecrated, but is contemplated to be, as soon as circumstances will permit.

"Sheldon church, in Prince William's
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parish, was consecrated on my visiting that parish in April; the Rev. Mr. Walker, the Rev. Mr. Delavaux, and the Rev. Mr. Neufville being present, and assisting at the solemnities of the occasion. A numerous and respectable congregation was assembled; the sacrament was administered to a considerable number of persons at the table of the Lord, here, after a lapse of so many years, again set for his feast of grace and love; and all present seemed alike affected with the same gladness of heart, in having been permitted to come up together to this venerable house of God, whose magnificent ruin had so long awakened the pious regrets of the Christian passenger. The Rev. Mr. Neufville, who, as the missionary of the Society for the Advancement of Christianity in this portion of the diocese, had been instrumental of the restoration of this church, is continuing to officiate there; and the hope is entertained, although not without discouragement, that provision may be made for the expenses of his permanent establishment as the minister of the parish. In conformity with provisional arrangements, according to the 20th canon of the General Convention, the churches of Georgia were visited at about the same time—and their convention being held at Macon, I attended and presided in it. Confirmation was administered there, as well as at Savannah and Augusta. The kindness exerted, as well by the clergy as laity of the churches in those places, to facilitate the performance of the services required of me, and separate from it every thing like personal inconvenience, is entitled to my affectionate acknowledgment.—Feeling it to be duty, for none but the most urgent cause to be declined, I proceeded in the autumn to Philadelphia, to attend the sitting of the General Convention of our church there; and on my way, visited St. Matthew's parish, and Trinity church, Columbia. My purpose to visit also St. David's church, Cheraw, was frustrated by an unexpected unavoidable necessity of travelling on the only days on which the plan of my journey had permitted me to contemplate tarrying there. Of the proceedings of the General Convention, held in November, the journal has not yet been received; and without it, or special communication from the secretary, no regular authentic information of its proceed-

ings can be before us. Some matters of peculiar interest are reported of as among those proceedings, and they will receive from us, I trust, in due season, the attention which they merit. In the mean time, I cannot forbear to mention, as to certain alterations in the liturgy, reported, through periodical journals of intelligence, to have been proposed *unanimously* by the house of bishops to the house of clerical and lay delegates, that in most of the particulars, in the spirit if not in the letter, they had previously received my ready and very cordial assent to the suggestion of them. I was unavoidably absent from the Convention when the communication of the proposed alterations was made to the house of clerical and lay delegates, and during most of the time of its sitting. By the 44th canon of the General Convention, it is made the duty of the secretary of that body to transmit notice to "the ecclesiastical authority" of each of the dioceses, of any matters "submitted to the consideration" of their conventions. No such notice has yet been received.* The so long delay, also, of the transmission to us of the journal of the proceedings of the General Convention, is a grievance which, while we feel ourselves constrained to complain of its existence, is no doubt rendered unavoidable by circumstances of which we are not informed.

"Resuming the statement of particularly diocesan business, I have to report, that confirmation has been administered, since the last convention, at St. Philip's church in this city; at the parish church on Edisto-Island; at Edmundsbury chapel, St. Bartholomew's parish; and at Trinity church, Columbia. The whole number of persons confirmed at these places, with those confirmed in Georgia, is 128. Visitation duty proper to me, has been performed in fewer instances than usual, in consequence of the absence from my own parish, required for attendance at the General Convention, and other circumstances, which it is unnecessary that I should state.

"Only three ordinations have been held by me within the year, viz. that of the Rev. M. I. Motte, in January, 1826 at St. Philip's church, priest; of the Rev. T. H. Taylor, in St. John's church, on the occasion of my visiting that church in March—where, with the assistance of the Rev. Mr. Hanckell, and the Rev. Mr. Osborne, he also was admitted by me to priest's orders; and that of the Rev. Mr. Thomas, who was admitted to the same order of the ministry in May last, in St. Philip's church in this city.

* "The official communication from the secretaries of the General Convention was not received until three days after the adjournment of the convention of this diocese. It was dated in December."

"I have received in addition to those named to you before as candidates for orders in this diocese, the following persons, viz. John Field, Frederick Clarke, on letters dismissory from the eastern diocese, and T. Gilman Buswell. Mr. Richard S. Green, reported last year as a candidate for orders, has been removed by death. He was a native of Rhode-Island, and a graduate of Brown University. The fairest promise of character had been exhibited by him, and he is deservedly lamented. The whole number of persons contemplating the ministry as their calling, in relation, according to the canons, to this diocese, is seven.

"It is my painful duty to report changes taken place in the diocese since we last met in convention, seriously affecting its condition. The death of the Rev. Mr. Osborne, rector of the church on Edisto-Island, is among the most afflicting occurrences which God, in his inscrutable providence, has called us for these few last years to witness. This melancholy event, by which a numerous and happy flock have been bereaved of an affectionate, able, and faithful pastor—a helpless and interesting family of a provident, kind, and tender head and father—and society of an useful and highly valued member—took place in December last, in a manner awfully sudden and surprising. With the bereaved family and congregation of this deservedly lamented member of this body, we cannot but weep, while we mourn with the church and society at large, the loss of one so well qualified to minister to the best interests of both.

"The removal of the Rev. Mr. Barlow from the diocese is another particular of recent change painfully affecting all who indulge anxiety for its prosperity. Circumstances of peculiar necessity, and considerations of duty to him seeming, and in the opinion of him who addresses you, unavoidably seeming indispensable, have induced him to resign the pastoral care of the church at Claremont. The congregation thus, as painfully as unexpectedly, deprived of their minister, are entitled to our sympathetic concern. They have been distinguished by their liberality and zeal in providing for the maintenance of the ministry among them; and the hope may be entertained, that the same Christian principle from which their exertions have proceeded, will not permit a relaxation of them, as the effect of their recent very painful disappointment.

"The Rev. Jasper Adams, to whose services as an instructor of youth in the principalship of Charleston College, very high value was attached, has taken his dismissal, according to the canons, from this diocese, and removed to that of New-York—having accepted the presidency of Geneva College, in that state. The loss

of these three valuable members of it, constitutes a serious decline of the diocese from the condition in which we last year contemplated it. May our prayer for help be heard in the day of our depression; and may we *'be watchful to strengthen the things which remain.'*

"Other changes which have taken place, are the resignation of the Rev. Mr. Motte as rector of St. Matthew's parish, who has since, by his own desire, according to the provisions of the 7th canon of 1820, been divested, by indefinite suspension, of authority to exercise the ministry in any of its offices; and that of the Rev. F. H. Rutledge, as rector of Christ church parish. The latter has removed into St. Thomas's parish, to take charge of the Beresford bounty school. He is at present serving the churches of that parish gratuitously. The confinement to which he is unavoidably subjected by the circumstances of the employment from which alone his support is derived, makes the performance of pastoral duty scarcely practicable, and affords an example of the embarrassment to which the business of the ministry is always liable, even in the case of such as are most zealously affected as to its objects, from the necessity of combining with it other employment, for which large appropriations of time and personal attention are required. In this case, however, there is encouragement to hope that provision will be made, by which, as the responsible *superintendent* of a school, the minister will be *personally* more at liberty to prosecute his peculiar calling.

"The Rev. Mr. Hathaway, a deacon of the diocese, has left the station, viz. St. David's, Cheraw, in which he had served at once as minister of a particular congregation and missionary of the Society for the Advancement of Christianity in South-Carolina; and I have been officially notified of the appointment, by the vestry, of the Rev. C. P. Elliott, who, when the convention last met, was rector of St. James's, Goose Creek, to the rectorship of their church. St. James's, Goose Creek, was vacated by the resignation of Mr. Elliott in March last.

"The Rev. Philip Gadsden, also a deacon of the diocese, and who last year officiated at North-Santee, is now officiating in both Christ church and St. Paul's parishes; and an arrangement has been made, by which the Rev. Mr. Mitchell, rector of St. James's, Santee, serves also the chapel at North-Santee.

"The Rev. Edward Rutledge has, since the last convention, received, on his application for it, the canonical certificate of dismission from this diocese.

"The Society for the Advancement of Christianity, on the principles of our church, in South-Carolina, identified as it

is with the diocese, claims as usual to be noticed on this occasion. Its prosperity has been in some degree affected by the depression of the pecuniary interest of the community; yet the zeal of its trustees to do good to the *house of God, and the offices thereof*, has not been relaxed. The report of their proceedings just published will evince this, while an address which it has been thought expedient to distribute among the members of our church, will show the society's need of further support, and the grounds on which its claim of it rests. Might not the clergy, by instituting auxiliary or branch societies in their parishes upon the plan proposed by the trustees, and after the example of that set on foot by the Rev. Mr. F. Rutledge, when rector of Christ church, essentially advance the interests of this important institution? The accounts of the treasurer of the society, as to the funds committed to them in trust, will be submitted for the inspection of those concerned.

"Having stated all the transactions and occurrences of the year peculiarly affecting our diocesan condition, permit me to mention, as I have felt it my duty so often to do before, the claims which the General Seminary of our church still has on us for assistance. The building, of which mention was made to you at the last convention, has been erected—but must remain unfinished, until the several dioceses will put the trustees in possession of the necessary funds. New-York has assumed the responsibility of this provision to a generous extent—and only 15,000 dollars remain for the other dioceses jointly to provide. Of this, our quota is no more than 1700 dollars; the proportion in which each diocese shall be solicited to contribute to it, being regulated, according to a resolution of the General Convention, by the allowance of 50 dollars for every minister. It is sincerely hoped that we may be able to meet the expectation which has been entertained of our assistance in that proportion. Amidst the discouragement which the aspect of the times induces, the hope is not sanguine of even this little to be done in addition to that which already has been. But I may suggest as motives of a continuance of the best patronage of which circumstances admit from us to this institution, that the very desirable object contemplated, of giving it such a local habitation as will insure its permanency, must, without it, fail; and that the good influence which it has already exerted on the character of the ministry, bids us anxiously desire the best possible security of its interests, with a view to greater and more extensive benefit.

"The claims of other institutions are, I am aware, at the same time upon us,

having for their justification the interest and extension of the church; and it is not to be expected that we should be able to satisfy our own feelings as to them all. Yet a discrimination may be made, by which, while none of those claims are dishonoured, those having the chief merit and importance may be adequately answered. Nor can I forbear once more to urge upon my brethren the discrimination in favour of the demands of the institutions of their own church, by which their bounty so often variously solicited for those of others, might be made abundantly sufficient for them. I am utterly unconscious, in this suggestion, of the influence of any uncharitable or illiberal sentiment. I may indeed deceive myself. But I cannot but be persuaded, that while our own institutions want our help to make them answer in an honourable degree their end, it is at least a very mistaken liberality, that by an indiscriminate unthinking distribution may disqualify us for adequately giving it.

"My brethren of the ministry, our utmost exertions are necessary in our several spheres of employment, to keep our ministry effectually available for the interest of the church of God, and the happiness of our fellow-men. It is a ministry which we are persuaded we hold by authority from him who is head over all things to his church; and in the doctrine, and discipline, and worship, according to which we are pledged to exercise it, we see all that is conducive to the end of all religion, viz. to make men morally wise, good, and happy in time, and conduct them, pardoned and sanctified, blest and rejoicing, to eternity. But this great treasure we have in earthen vessels; and while this is verified in the moral infirmity and frailty of which we cannot but be continually conscious, it is true in a no less degree in the sense of that perpetual liability which, with all heirs of mortality we partake, to be rendered back to our native dust. The first should admonish us 'to take good heed to ourselves,' that we offend not against the sacred interest committed to us, otherwise than by unavoidable and involuntary error; the other, (and the events of the year should come to our recollection in aid of it,) that we be diligent and active to make full proof of our ministry, according to all the ability and opportunity which may be allowed us, because we know not when our Lord shall come to require an account at our hands of the work given us to do.

"And will my brethren of the laity think it unreasonable that I entreat them, according to the relations which they bear to our ministry, to strengthen its hands and animate its spirit by all that the law of Christ and of his members, one for another, requires for the better and better, the more and more honourable accomplishment of

its work? Indulgence and candour, will they not permit me to suggest, are from them reasonably due towards men often coming to this calling more pure and fervent in zealous devotion to its objects than practised in the world, or qualified by the wisdom of experience for the various intercourse of life; gentleness and meekness, in receiving from their lips the words of admonition or instruction, which of indispensable obligation they must utter; and kindness and benevolence towards men who often have in these their only temporal resource, and at the utmost, can but with decency provide for their present sustenance, and perhaps for that of families, which they ultimately must leave to no dependance but a generous sensibility in the minds of their brethren and people to the memory of their virtues and their services.

"NATHANIEL BOWEN."

The clergy were, on motion, requested to read the address to their several congregations.

The following gentlemen were appointed the standing committee for the ensuing year:—The Rev. Christopher E. Gadsden, D. D., the Rev. Paul T. Gervais, the Rev. Frederick Dalcho, M. D., the Rev. Allston Gibbes, the Rev. Christian Hankell, David Alexander, Keating Simons, Robert J. Turnbull, Thomas Lowndes, Samuel Wragg.

The returns of the several parishes in the diocese are condensed in a tabular form, and present the following aggregate:—Communicants 1875; baptisms (adults 28, children 275) 303; marriages 115; burials 159.

"The following preamble and resolution were moved by the Rev. Dr. Gadsden, and unanimously agreed to:—

"Whereas it appears from the last report of the Society for the Advancement of Christianity in South-Carolina, that its income is considerably diminished; and whereas the prosperity of our church in this diocese has been greatly promoted, and is in a great manner identified with this valuable institution; and whereas the supporters of this society in some parishes are few in number, and in others none; and whereas a combined effort in its behalf, on the part of ministers, delegates, and vestries, would elevate it to a station of usefulness alike honourable to the diocese and gratifying to the patriot and the Christian; and whereas our attention has been particularly invited to this important subject by the address of the bishop to this convention, and by another address from him as president of the society,

which has just been published—be it *resolved*, that one or more copies of the address in behalf of the society and of the plan of an auxiliary society, be furnished to the delegates of each parish now in convention, and to the minister and vestry of each parish not here represented, and that they be, and are hereby earnestly requested, to institute such auxiliary societies in their respective congregations, or such other measures as to them may seem best adapted to revive the cause and augment the resources of the above-named society.

"The following preamble and resolutions were moved by the Rev. Mr. Hanc-kell, and unanimously agreed to:—

"Whereas the preaching of the Gospel to the poor constituted a signal feature in the ministry of our blessed Lord while on earth, and continues to be a duty incumbent upon those who profess to be his disciples; and whereas seamen are of this description, and from their constant exposure to danger are objects of peculiar solicitude to Christian benevolence; the representatives of the Protestant Episcopal Church in South-Carolina, in convention assembled, cannot but view the efforts that are making by Christians of all denominations for this laudable purpose with great satisfaction, and to co-operate in its accomplishment, most heartily unite in the adoption of the following resolutions:—

"*Resolved*, that we regard with peculiar satisfaction the erection of St. Stephen's chapel for the gratuitous accommodation of the poor in this city with the means of uniting in the public worship of God according to our ritual, and warmly recommend it to the fostering care of the members of our communion.

"*Resolved*, that we deem the attention of its pastor to the seamen of our church of no less importance than that to the poor.

"*Resolved*, that the bishop do nominate three persons, and, in the name of this convention, solicit them to co-operate with the minister of St. Stephen's chapel in bringing seamen under the exercise of his pastoral functions; and also to devise such means as shall seem to them most expedient for the payment of the debt still due for the erection of this building, and for the better support of the missionary employed in it."

The following gentlemen were appointed delegates to the General Convention:—The Rev. Christopher E. Gadsden, D.D., the Rev. Allston Gibbs, the Rev. Paul T. Gervais, the Rev. Christian Hancell, William Heyward, Hon. William Drayton, Thomas Lowndes, Charles C. Pinckney.

A committee was appointed on the General Theological Seminary, whose report states, "that this institution, in relation to which the diocese of South-Carolina has always entertained much solicitude, is in a state of progressive improvement;" and "that but for the facilities of education afforded by it, many who are now very useful in the ministry, would probably be engaged in some secular calling." They further add, that "the *Bishop Dehon scholarship* is effecting the pious and benevolent purposes for which it was instituted, in the aid of a candidate for orders, who is now in his second year at the Theological Seminary." They also state, that the funds collected for the *Bishop Bowen scholarship* now amount to \$1202 87.

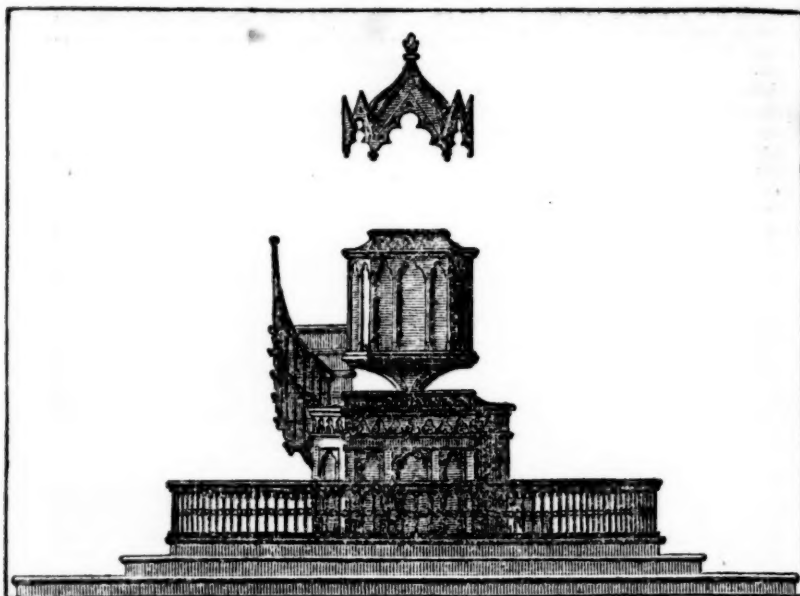
"It was moved by Mr. C. C. Pinckney, that the following resolution be entered on the journal, for the consideration of the next convention:—

"Whereas, according to the Consecration Service of the Protestant Episcopal Church, 'devout and holy men, as well under the law as under the Gospel, moved either by the express command of God, or by the secret inspiration of the blessed Spirit, and acting agreeably to their own reason and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all *unhallowed, worldly, and common* uses, in order to fill men's minds with greater reverence for his glorious majesty, and affect their hearts with more devotion and humility in his service.' And whereas the delivering of orations, and holding elections on secular or political subjects and occasions, and the usual worldly accompaniments and circumstances, are thought inconsistent with both the letter and spirit of this declaration of the Consecration Service, and have been found to give pain to many members of our communion, and generally to be of injurious tendency:

"Therefore be it *resolved* by this convention, that it be recommended to the vestries of all churches in this diocese to discourage, and if possible interdict, the use of the churches under their care, for all *unhallowed, worldly, and common* purposes."

The convention, after prayers by the bishop, and the blessing, was adjourned *sine die*.

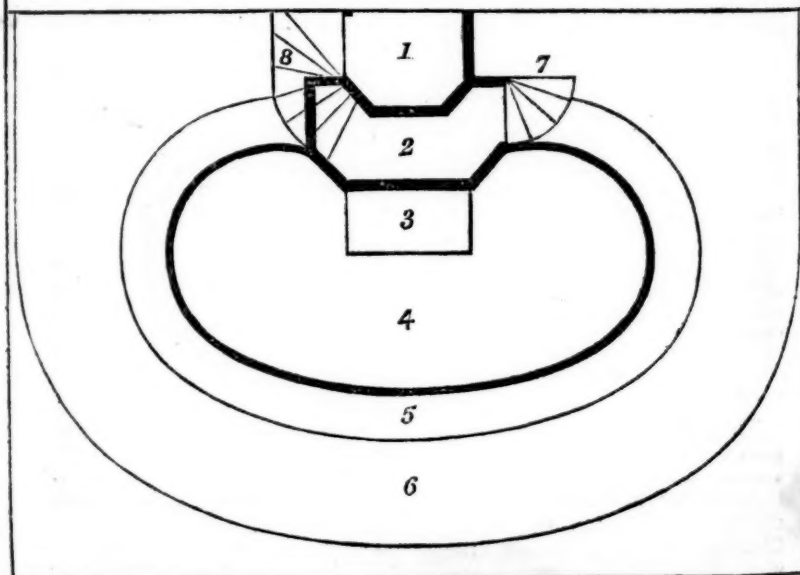
The church in this diocese consists of the bishop, 27 priests, 5 deacons, and 42 congregations.



ELEVATION.



GROUND PLAN.



At the request of the Right Rev. Bishop Hobart, we insert the annexed print of the elevation and ground plan of a pulpit, reading desk, communion table, and chancel, which has been drafted at his request by Mr. Evers of this city, and engraved by Mr. Anderson. The principal object is to procure in new churches such an elevation of the chancel that the communion table and rails of the chancel may be seen above the pews from every part of the church. It is desirable also that there should be a platform between the chancel and the pews, of such a rise, that in case of ordinations or confirmations, the persons who stand on it may be seen by the congregation without inconvenience. With this arrangement of the chancel, the interesting solemnities which are performed there may be celebrated in the view of all the congregation. The disappointment will thus be avoided, which always takes place when, from the lowness of the chancel, and from there being no platform around it, the greater part of the congregation cannot witness those holy offices, no small part of the interest of which arises from their being seen.

The chancel is elliptical, as generally most convenient; but may be made square, which is more in the Gothic style. And the style of the pulpit and desk may be changed from the Gothic to the Grecian, where the church is built in this style. The important object is to preserve the *general* arrangement of the pulpit, reading desk, communion table, and chancel; and particularly the *elevation* of the chancel and the platform around it. The whole plan may be contracted or enlarged, provided the relative proportions be preserved.

References to the preceding Print.

No. 1. Pulpit.

No. 2. Reading desk.—The floor of both the pulpit and reading desk should not be more than three feet from the highest part of the front.

No. 3. Communion table, three feet in height, and projecting from the front two feet one inch, the panels corresponding with the return and ends of the reading desk.

No. 4. Chancel, elevated two feet one

inch. A still greater elevation would be preferable. The top of the chancel rail is two feet six inches above the kneeling step, without the cushion.

No. 5. Kneeling step, nine inches rise.

No. 6. Platform, eight inches rise.

No. 7. Steps to reading desk.

No. 8. Winding stairs to pulpit.—When a vestry-room is erected in the rear of the church, the stairs of the pulpit may be placed in it, with a door behind, and another below the pulpit, for entering the church from the vestry-room.

The scale attached to the engraving will give the dimensions of every part.

As an appropriate appendage to the foregoing, we extract the following observations from the March number of the *Episcopal Register*, a monthly journal, published at Middlebury, Vermont:—

Church Edifices.

In certain respects, it is the trial of the present generation of Episcopalians in the United States, to labour at the very foundation of their ecclesiastical affairs. But in other and more important respects, it is an honour and a privilege to lay the basis of a fair and stately temple, which, we have reason to hope, will hereafter be the joy and the praise of our land. If therefore it should cost us a little more trouble and expense, it is our wisdom, and indeed our duty, to dig deep, and lay a wide and firm foundation. Our plans of operation should be liberal and comprehensive, and no part of our materials or our work frail and perishable.

In a multitude of places, the erection of church edifices is either contemplated, or commenced; and one of the first questions with the people is generally, of what materials shall we build? Wood, for immediate economy, has too frequently the preference. In a few cases, brick has been employed. But most certainly *STONE* is by far the best, and most suitable material. No other can be justified by our circumstances and prospects. If we build of any less permanent material, we do not manifest that prudent forecast, and noble disinterestedness, which ought ever to distinguish the management of Episcopalians.

Is it true that plain, massive stone churches, are much more expensive than others? We are certain they are

not. Without real necessity, no doubt they are often rendered more expensive. Much pains is taken to shape and hammer the stone—the walls are carried to an unnecessary height—and openings for windows are quite too numerous. Rather than build more airy and tasteful, but perishable houses, let us imitate the humble English country churches and chapels of the middle age—snug, low, Gothic structures, with massive walls of rough, unhewn stone, adorned with a few plain windows, and a decent humble tower; and calculated to accommodate the worshippers of twenty generations. And if we cannot do this by giving twice as much as our neighbours on similar occasions, let us give ten times as much; remembering “that he that soweth sparingly, shall reap sparingly; but he that soweth liberally, shall reap also abundantly.”

State of the Protestant Episcopal Church in the United States.

(Concluded from page 121.)

New-Jersey.—The diocese of New-Jersey still continues to improve. It contains seventeen clergymen, (the bishop, fourteen presbyters, and two deacons,) and thirty congregations. Twenty-two of the congregations enjoy stated divine service; the residue are, with occasional exceptions, regularly supplied by missionaries. The number of churches in the diocese is twenty-seven, two of which have been erected since the last report; and they are all in good repair.—The number of baptisms reported since the last General Convention is 732. The number of persons confirmed has been 256.—The communicants in the diocese are about 800.—The several congregations, with few exceptions, continue to be visited by the bishop once a-year; and both clergymen and laymen generally conform to the canons, rubrics, and seemly order, of the church.—The Sunday schools continue to increase and flourish; and are productive of much benefit, both to the church and to the community at large.—The annual avails of the missionary fund of the diocese, which has been instituted more than twenty years, have considerably increased since the last report, by the product of the genius and industry of benevolent associations of ladies in some of the congregations, which they have generously appropriated to it. It can hardly be necessary to mention, how much the church in the diocese has, under the Divine blessing, been benefited by the operation of

that fund.—The fund of the Corporation for the Relief of Widows and Children of Clergymen, is continually augmenting. It amounts now to upwards of ten thousand dollars.—The Episcopal Society of this diocese for the Promotion of Christian Knowledge and Piety, does not relax in its efforts to effect the purposes intended by its institution. It has (although principally supported only by four or five congregations) been enabled for sixteen years, through the Divine goodness, to diffuse gratuitously Bibles, Prayer Books, and tracts, among the churches of our communion in the diocese; and when necessary, it has frequently given aid to the missionary fund. It has now at interest upwards of twelve hundred and fifty dollars, which cannot be diverted.—The raising of a fund for the establishment of a scholarship in the General Theological Seminary, is in progress in this diocese; fifteen hundred dollars of which have already been subscribed or collected.—Such being the outward state of the church in this diocese, it can scarcely be imagined that its spiritual state is not, in some considerable degree, advancing. May its progress, however, be accelerated, till, through Divine grace, its members, from the least to the greatest, may know the only true God, and Jesus Christ whom he has sent, in that sense which Christ himself has declared is life eternal!

Pennsylvania.—The diocese of Pennsylvania consists at present of the bishop, forty-eight presbyters, ten deacons, and fifty-four congregations.—The diocese has been deprived by death of the venerable Joseph Pilmore, D. D., for many years rector of St. Paul's church, Philadelphia.—The number of baptisms reported since the last General Convention were as follows: At the diocesan convention in 1824 there were reported 723, of whom 141 were adults; in 1825 there were reported 795, of whom 82 were adults; and at the last annual convention there were reported 804, of whom 65 were adults. The number of communicants reported to the last diocesan convention is 1886. Sunday schools and Bible classes exist in many of the parishes.—The Society for the Advancement of Christianity continues its useful labours, and has been instrumental, under the Divine blessing, in establishing many congregations, which are now flourishing. Twelve clergymen have acted as its missionaries for the last three years, or have been assisted from its funds. Seven missionaries are at present in its employ.—Several young men are at present aided by societies established for the purpose, in preparatory studies for the ministry.—The Episcopal fund is still small: it does not amount to more than \$10,400.—Upon a review of the state and condition of the church in this diocese, since the last Ge-

neral Convention, we have abundant cause of thankfulness for the measure of prosperity with which we have been favoured; and our gratitude ought to be increased by the circumstances which fully warrant the hope, that, with the Divine blessing, we shall enjoy, for the ensuing three years, a continued and increasing advancement.

Delaware.—In taking a view of the Protestant Episcopal Church in the diocese of Delaware, we have to state that no material change has taken place since the meeting of the last General Convention; and it appears from the face of the journals of the several state conventions, that there are in this diocese fourteen churches, and only three officiating clergymen who have regular charges. The Rev. Henry L. Davis, D. D., late of the diocese of Maryland, and now principal of the college at Wilmington, occasionally performs divine service and preaches in that place; and the Rev. Robert Clay still resides at Newcastle; but the infirmities of age render him unable to perform the duties of the desk and pulpit. Under these circumstances, it therefore appears that many of our congregations are destitute of the regular ministration of the word and ordinances of the church. And we also would state, with the most sincere regret, that the missionary society, formed in June, 1823, is at this time in a declining state. But, under all these discouraging appearances, we are happy to state that some improvement is making in our churches in this diocese. A new and commodious church has been built at St. James's, near Stanton, and has been consecrated by the Right Rev. Bishop White since the meeting of the last General Convention; and some improvements are making in other parts of the state.—There are about 375 communicants. And there have been admitted into our church, by the holy rite of baptism, 12 adults and 130 infants.—The canons and rubrics of our church are generally duly observed. And finally, we hope that the time to favour our Zion is not far distant; and this hope rests upon the great Head of the church; for we think no truth more evident than that stated in holy writ, "Paul may plant, and Apollos water, but God giveth the increase." Under the influence of that divine energy from above, we hope to see our church renovated, and its moral and spiritual condition assume its primitive purity and eminence.

Maryland.—There are sixty-five parishes, and fifty-two clergymen. Six churches have been consecrated to the worship of Almighty God; 1123 persons have been confirmed; 4467 persons have been baptized; and there are 2615 communicants in the diocese. Two clergymen have been partially employed, during the last year, in performing missionary

duty.—There are in operation, a missionary society; a society for the publication of Prayer Books and homilies; two charity schools, one attached to St. Paul's, Baltimore, for the entire support and education of destitute children, and the other to St. Peter's, Baltimore, for the education of children; a society for the relief of the widows and orphans of clergymen; Sunday schools in most of the parishes; and several tract societies. The foundation of a building for the accommodation of the coloured persons attached to the church in Baltimore, has been laid in that city, upon a lot given for the purpose by James Bosley, esq.; and it is believed that through the zeal and liberality of several gentlemen who have engaged in the cause, it will be speedily completed. A minister, the Rev. William Levington, ordained by the bishop of Pennsylvania, is already procured, whose services are both useful and acceptable.—Upon a general view of the condition of the diocese, although it appears, from the last annual report, that there are parishes suffering through a difficulty experienced in procuring pastors, there is ground for the persuasion, that the influence of the doctrines of the church, and an attachment to her ritual, are extending and strengthening in Maryland.

Virginia.—The general interests of the church in this diocese exhibit very obvious marks of improvement during the last three years. Much, however, still remains to be done in building up the waste places of Zion, and supplying the wants of those who look to her for spiritual food. Among those who occupy on this ground there is no zeal wanting; but the labourers are few, and on this account, wholly inadequate to the demands arising from the large and widely scattered population of the diocese. From present indications, it is confidently trusted, that by the Divine blessing, increasing prosperity will attend the well directed efforts of the ministry, and a brighter day dawn upon the church. The diocese has already experienced the most substantial benefits from the establishment of her theological school, aided by the Education Society of Virginia and Maryland; and she still looks to it, as to a precious fount, by whose streams her barren waste shall be watered and made glad.—The building of six new churches within the diocese, and the consecration of most of them to the service of Almighty God, since the last General Convention, together with the repair of others, presents subject matter of much gratitude to the great Head of the church, and tends, in no small degree, to confirm the rising hopes of her members.—As to the number of baptisms, communicants, and burials, no certain information can be had, from the imperfect state of the journals; and

the absence of the venerable bishop of the diocese, who is detained from this convention by illness, precludes all access to much other information which should be contained in this digest.

North-Carolina.—With unfeigned thankfulness to Almighty God for his providential care, we are happy to announce the prosperity of the church in this diocese, and of its regular and continued, though it may not be very rapid, increase.—The number of clergy at present in the diocese is ten, besides the bishop.—The number of baptisms since the last General Convention has been 708; the number confirmed 364; and the number of communicants, as stated in the journal of the last annual convention of this diocese, is 649; making an increase of 278 baptisms, and of 169 communicants, since the last triennial convention.—With emotions of the sincerest sorrow, we here announce the decease of two eminently useful clergymen of this diocese, the Rev Joseph Pierson, and the Rev. Carolus C. Brainerd. While we bow with submission to the mysterious Providence that hath afflicted us, we pray the Almighty Guardian of the church, that of his great mercy he would speedily supply the place of those we have lost; that he would send forth other labourers into the harvest.—Since the year 1823, six new congregations have been formed.—There is a missionary society in this diocese. Efforts have been made to raise a permanent fund for the support of the bishop, and have been in great part successful. Parochial libraries have been established in some parishes, especially in St. James's church, Wilmington. Sunday schools have been formed in most of the towns where there are pastors; and societies either for the relief of indigence, or the support and extension of religion, exist in several places.—The rubrics, constitution, and canons of the church, are rigidly adhered to, with but one exception—that in some parishes the canon enjoining the pastoral letter from the house of bishops to be read, has not been always complied with.—The distinguishing principles of the church are better known, and more fully received than ever, owing principally to the diligent and earnest enforcement of them, both from the pulpit and the press, by the much loved and much venerated bishop of the diocese. The most perfect harmony and kindest fellow-feeling exist among the clergy of this diocese. It is hoped that there has been an increase of fervent piety and holy practice. May the God of all grace extend the good work begun, till the whole land be filled with followers of the blessed Saviour, with heirs of eternal life!

South-Carolina.—In this diocese there are thirty-eight organized congregations, seven of which are without a minister.

The clergy consist of a bishop, thirty presbyters, and five deacons.—One church, which was destroyed in the revolution, has been rebuilt. Four new churches have been consecrated, and a fifth is nearly ready for consecration.—The baptisms reported are, of infants 886, of adults 100; in all 986. The number of persons confirmed is 519. There are 1983 communicants, of whom 475 are persons of colour.—The congregation of St. Paul's church, Charleston, have liquidated a debt of \$30,000. A legacy to the bishop's fund of \$500, and one of \$500 to the church on John's Island, are understood to have been made by the late Mrs. Rush. Some of the parishes have funds derived from private liberality, the interest of which is applicable to the support of their ministers.—The bishop's fund, amounting to \$9180 30, is gradually increasing by donations, and the addition to the capital of one-fourth of the annual interest. The other three-fourths, together with the contribution of about \$1000, received from the different parishes, are appropriated to the assistant minister of the church of which the bishop is rector. The bishop receives no compensation for his episcopal services.—The societies by which, under the Divine blessing, the welfare of the church in this diocese has been greatly promoted, are—1. "The Society for the Relief of the Widows and Orphans of the Clergy of the Protestant Episcopal Church," instituted in 1762, chiefly, it is believed, through the instrumentality of the late Right Rev. Dr. Smith, the first bishop of this diocese, has at present 114 members, who contribute annually \$10 each to the funds of the society, and an invested capital of \$55,042.—2. "The Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," instituted in 1810. It has 126 life members, and 234 annual subscribers. The former have contributed each \$50, and the latter pay annually \$5. The invested capital is \$35,017 88. The objects of this society are the support of missions; the assistance of indigent candidates for orders; the distribution of the Bible, Prayer Book, and approved books and tracts; and the founding of a theological library, for the use especially of the clergy, and those preparing for the sacred office. The library at present consists of 1500 volumes.—3. "The Charleston Protestant Episcopal Missionary Society, composed of young Men and others," was instituted in 1819. It has 18 life members, who have paid each \$20; and 250 other members, who annually contribute \$2.—4. "The Protestant Episcopal Female Domestic Missionary Society," formed in 1821, has seven life members, who have paid each \$20, and 243 members who pay annually \$2. This society provides for the sup-

port of the minister who officiates in St. Stephen's chapel, Charleston; built for the accommodation of the poor.—5. "The Juvenile Missionary Society," formed in 1825, consists of children, of whom there are 185. The annual income is about \$120.—6. "The Protestant Episcopal Sunday School Society," was founded in 1819, to provide books for the schools in Charleston, and clothing for the destitute children who attend them. It has 132 members, who pay annually \$1. The income of the society is about \$200.—Sunday schools are in successful operation in several of the parishes. The instruction is almost exclusively religious; and persons of colour, both adults and children, are among the instructed.—In conclusion, we have the satisfaction to state, that the canons and rubrics of the church are generally observed, and that both clergy and laity are in a degree, which is a just occasion of pious satisfaction, of one mind and of one heart.

Georgia.—In this diocese it may with much propriety be said, "the harvest truly is great, but the labourers are few." Perhaps no section of the United States affords greater encouragement for missionary services than Georgia.—With a large extent of territory rapidly increasing in population, there are comparatively very few Christian ministers of any denomination; and of these few, no small proportion exercise their functions in connexion with secular callings, which preclude the possibility of their acquiring such theological knowledge as is indispensable to the edifying of those to whom they minister. Of clergymen of the church there are but four upon the records of this diocese; and one of these, in consequence of age, and other circumstances not within his own control, is enabled to contribute but little in the way of professional labour, to the necessities of the church.—There are four regularly organized congregations in the diocese, viz. one at Savannah, one at Augusta, one on St. Simon's Island, and one at Macon, near the centre of the state. The one on St. Simon's, is composed of the few families that reside on the island, and would scarcely be able to afford a competent support to a minister, especially if he should have a family depending upon him. It is now vacant. *The one at Macon has been organized since the last General Convention, under the faithful and zealous missionary labours of the Rev. Lot Jones, its present worthy rector. At this place, which within a few years was a wilderness, was held the last annual convention of this diocese.—At this convention, the Right Rev. Bishop Bowen, who, under the provisions of the 20th. canon of 1808, exercises the episcopal office in this diocese, was present, and presided.—As this was

the first and only convention of the church in this state, in which one in the episcopal office had presided, the bishop, in his address, briefly stated all the episcopal acts which had been performed in the diocese, so far as they had come to his knowledge. This statement was as follows:—"Having had his attention invited to the condition of congregations of our communion in this state, Bishop Smith, of South-Carolina, as early as in 1798—and from that time forward until his death in 1802—by correspondence, sought to cherish and preserve them in soundness and stability. Through the Rev. Mr. Strong, then of Oglethorpe county, he became acquainted with the merits of Mr. James Hamilton Ray, an officer at that time of Washington Academy, in Wilkes county, as a candidate for holy orders. Mr. Ray, as is shown by a register in my possession, was ordained deacon and priest in the spring of 1801. He lived a useful and honoured minister in Greene county a few years after, and died in 1805, greatly lamented, as the faithful and able pastor of a numerous and affectionate flock. At about the same time, or a little earlier, a Mr. Guirey, who had been a preacher of the Methodist persuasion, was admitted, on the faith of recommendatory testimonials from this state, to deacon's orders. This appears to have taken place without the reasonable satisfaction of the judgment of persons most acquainted with Mr. Guirey: and the bishop is known to have regretted that he had been misled by testimonials, at least carelessly given, into the measure. I am not informed where, or under what circumstance, Mr. Guirey exercised the ministry in this state.—From 1802 until 1812, the episcopal office was vacant in South-Carolina; and it was not until 1815, that any acts, proper to that office, were performed in behalf of your congregations. In the spring of that year, the late Bishop Dehon visited Savannah, consecrated the church there, then recently rebuilt, the Rev. Mr. Cranston being rector of it, and administered confirmation; about 50 persons having, on that occasion, been presented to him as subjects of the rite. In March, 1821, St. Paul's church, in Augusta, was consecrated by him who is now addressing you; assisted by the Rev. Mr. Smith, then, as now, rector of it, and the Rev. Mr. Anthon, then officiating in South-Carolina. The congregation of this church, recently organized, by the peculiarly happy labours of Mr. Smith, was then found in a flourishing condition, and 21 persons were confirmed.—In April, 1823, Christ church, in Savannah, was again visited—the Rev. Mr. Carter having succeeded Mr. Cranston (removed by death) in the charge of it—when 84 persons were confirmed. In the month of November following, the church at Au-

gusta was visited by me, and 18 persons confirmed. Since that period, I have made no official visit to any part of the diocese, until the late occasion, already reported, of my being at Savannah."—Besides the acts above stated, the bishop held a confirmation in Christ church, Savannah, in the month of April last, when 46 persons were confirmed. Four persons were also confirmed at Macon, during the sitting of the convention.—Of candidates for orders there are none, neither have any ordinations ever taken place in the diocese. "It is melancholy to advert to the fact," says Bishop Bowen, in his address to the convention, "that while other callings are so honourably supplied with the native talent and character of the state, that of the ministry, and especially in the communion of which we are members, should not yet have attained, in a greater degree, this important advantage."—The number of baptisms reported at the last convention was 41. The number of communicants 164. Sunday schools are established in all the parishes, and are in a prosperous condition.—On the whole, though, for the want of missionary aid, little has been done, compared with what might otherwise, under the blessing of Providence, have been effected, yet the harvest has richly repaid the labours which have been bestowed.

Ohio.—The church in Ohio, from the period of its first organization, in 1818, to the present time, has encountered much difficulty, and suffered many trials. These have in part arisen from the scattered condition of its members, from the want of missionaries, and from the deaths of some, and the removals of others, of its clergy. Among those who have died, we have painfully to number the Rev. John M. Jones, the Rev. Philander Chase, jun., and the Rev. Roger Searle.—Owing to the small number of the clergy, the parochial reports exhibit but an imperfect return of the church in Ohio. This return, as nearly as can be ascertained by reference to the journals of the last three years, is as follows: Communicants 768; baptisms 506, of whom 41 were adults; confirmations 287.—A diocesan theological seminary, having the power of conferring degrees in the arts and sciences, under the name and style of "The President and Professors of Kenyon College in the State of Ohio," has been established by the ecclesiastical authority, and recognized by the civil legislature, since the meeting of the last General Convention. It is deemed a matter of great importance, that this institution, which bids fair to be so extensively useful to the church in the western country, has been placed under the control and supervision of the bishops and General Convention. By its constitution, it is declared that nothing can be enacted

contrary to "the doctrine, discipline, constitution, and canons of the Protestant Episcopal Church in the United States, and to the course of study prescribed, or to be prescribed, by the bishops." And to carry this into continued effect, the bishops have a visitatorial power in their individual and collective capacity.—To found this institution, most benevolent donations have been made by pious and liberal friends in England; than which few things excite a deeper sense of gratitude. The whole amount of money collected in that country is nearly 6000 pounds sterling; which, although munificent almost beyond example, yet, considering the great end in view, namely, the foundation of a literary as well as a theological seminary, is obviously inadequate. A landed estate, giving great promise of its future enhancement in value, has been purchased in a healthy and central part of the state.—The magnitude of the undertaking requires, in addition to what has been so kindly contributed from abroad, some speedy aid from the members of our own church in America, the interests of which it will so essentially subserve. The institution is already commenced at the bishop's residence in Worthington. The present number of its students is thirty; the candidates for orders three.

Mississippi.—The church in this state has but recently been received into union with the General Convention of the Protestant Episcopal Church in the United States.—Though in its infancy, a prospect is presented which affords ample encouragement to the continual exertions of its ministers, and the zealous co-operation of every member of the laity.—In the vast population which has journeyed to the western borders of our country, there are to be found many families who belong to the communion of our church, who have been educated in its principles, nurtured in its faith, and governed by its discipline. To such as have been located in this diocese, the happy privilege has been granted of again worshipping their God and Redeemer in that "reasonable and holy manner which seems agreeable to Scripture, and is in accordance" with the ancient custom of the primitive church.—The short space of four years has only elapsed since the regular ministrations were first performed in this state by a clergyman of our communion, the Rev. James Pilmore, and that his pious exertions have been blessed, who can doubt that contemplates the present growing condition of the church in Mississippi, and believes in the promises of God to his faithful people! There are at present in this diocese four officiating clergymen, (three presbyters and one deacon,) and the like number of duly organized congregations.—The services of the church are here regularly and

statedly performed; the sacraments rightly and duly administered, and the children instructed in, and examined on, the doctrines and duties contained in the catechism, as set forth in the Book of Common Prayer. It is also deemed proper to observe, that in no case are the rubrics of the church here departed from; and while the clergy most ardently and earnestly urge the necessity of a holy life, devotion to God, and faith in the merits of the Saviour, as the surest foundations of Christian hope, they also regard a strict conformity to the prescribed offices of the church as the best security to the continuance of that "unity of spirit and bond of peace" bequeathed to the apostles by the chief Shepherd and Bishop of the church.

For the Christian Journal.

New-York Protestant Episcopal Tract Society.

THE seventeenth annual meeting of this society took place in St. Paul's chapel, on Tuesday evening the 3d of April, 1827; when the seventeenth annual report of the board of trustees was made, sundry resolutions passed, and the trustees for the ensuing year elected. Among the resolutions we notice the following, and we publish it in order to show the confidence with which the society rest their claims on the liberality of Episcopalians. We trust they will not be disappointed.

"Resolved, that the society are of opinion, that notwithstanding the fact of their having so far exceeded the ordinary income of the society, the board of trustees have not made an erroneous estimate of the liberal disposition of their brother churchmen to relieve them from the large debt incurred by their promptitude in meeting the multiplied demands for the society's publications."

In opening the report, the trustees remark:—

"It is with deep emotions of gratitude to God for his blessing on their humble endeavours, that they are enabled to congratulate the members of the society on the prosperous condition of the institution, compared with its state in some former years, and on its increasing usefulness as an auxiliary in the great cause of religion and the church. The only reason for regret

is, that its ability is not commensurate with its opportunities of doing good, and that its inadequate pecuniary means prevent it from answering so extensively as could be wished, the frequent and numerous demands for its publications."

And in detailing their operations during the past year, they state—

"The society commenced its operations immediately after the celebration of its last anniversary, by publishing 4000 copies of the tract entitled, 'The Candidate for Confirmation instructed.' This valuable publication was completed in season to be of great benefit to our congregations. The clergy in the city and its vicinity were supplied with a sufficient number to enable them to furnish their respective candidates for confirmation with this excellent exposition of the origin, obligation, and benefits of that apostolic rite, of the proper qualifications for its reception, and of the serious duties which it imposes, prior to its administration by the bishop, in the months of March and April last. In the months of June, July, and August, the agent furnished supplies of this tract to almost all the congregations which the bishop intended to visit in the course of his episcopal tour. The number thus distributed of this tract in the city and country, was but little less than 2000. The most pleasing evidence of the value and importance of those timely appropriations, has been derived from the many acknowledgments which the agent has received from the clergy and others.

"In the month of June there were placed in the depository 5000 copies of the tract 'on the Lord's Supper;' in July, 5000 of the tract 'on Sunday Schools,' 5000 of the tract entitled 'Little Jane,' and 5000 of the tract entitled 'Mary Wood;' and in August, 5000 of the tract entitled 'an important Discovery, or, Temper is every Thing;' making a total of 29,000 tracts published during the society's seventeenth year.

"The whole number of tracts and devotional books distributed during the past year is 19,150,* leaving on hand

* * Comprising more than six hundred thousand pages."

32,564. An edition of 5000 copies of Bishop Hobart's Companion to the Book of Common Prayer is now in the press, and will be finished in about a month.

"In reference farther to the distribution of the society's tracts, the trustees have to observe, that about 4000 have been furnished to the superintendents and teachers of Sunday schools in this city. Many have likewise been given to similar associations in various parts of our own and the adjoining states. The narrative tracts, peculiarly calculated to attract and engage the attention of the young, have proved eminently useful in these very important charitable institutions. More than 7000 tracts have been appropriated, and subsequently forwarded to the parochial clergy and missionaries in various parts of this and the other states and territories of the Union. About 7000 have been circulated, with, we have reason to hope, much good effect, in the different prisons, and in hospitals and other humane and charitable institutions of this city and elsewhere. A few also have been placed at the disposal of the Rev. Cave Jones, chaplain of the United States navy, for distribution at the naval depot of the New-York station. It is an additional gratification to state, that a considerable number of the society's publications have been put into the hands of emigrants, and the hope is indulged, that in this way they will find a circulation, and disseminate the seeds of morality and religion, the pure doctrines of the Gospel, and the distinctive principles of the church, in some of the most remote regions of our wide extended country. About 650 tracts were carried to Green-Bay, in the Michigan territory, by the Rev. Eleazar Williams, the native missionary to the Indian tribes in its vicinity; and he informs the agent, that our donation has been of great service to those among whom he ministers, and promises to afford him much and important assistance in proclaiming to his heathen brethren 'the unsearchable riches of Christ.' A part of the donation to Mr. Williams consisted of 150 copies of the church catechism in the French language"

In respect to the publishing of additional tracts, we regret to find the means of the society so much embarrassed as to prevent this desirable object being immediately entered upon. The report thus speaks in regard to this matter and to the report of the treasurer:—

"The committee of selection have reported two very interesting narrative tracts, which will be put to press as soon as the society can do so consistently with a due regard to the condition of the treasury, and their prospects of defraying the expense. And this we fear will be remote, unless the friends of the institution, and our brethren in general, shall be inclined to relieve us, by their liberality, from our present embarrassments.

"The treasurer's report to the board of trustees states the amount of the permanent fund to be \$1422 77, and relates the discouraging information of the entire exhaustion of the disposable fund, leaving the society indebted to its publishers for tracts already printed, \$410 54, which debt will be augmented to about \$600, by the publication of the Companion for the Book of Common Prayer, now in the press. The treasurer also reports, that the only available funds of the current year, to liquidate this large debt, and to carry into effect the usual operations of the society, are the annual subscriptions for 1826, now due, amounting to less than \$100—one half of the interest of the permanent fund, and the amount which may be contributed at the delivery of the annual sermon."

The closing part of the report presents an appeal, which we flatter ourselves will not be disregarded:—

"Knowing the ability of Episcopalians to assist us, and cherishing a flattering belief of their willingness to do so, we indulge the hope and expectation, that their bounty will be in some measure commensurate with our urgent necessities; and that although our prospect of usefulness is overclouded by a heavy debt, (from which, if we are not relieved, we shall be forced to suspend the printing of any new tracts, and materially curtail the distribution of those already published,) the present embar-

raising darkness will be dispersed by their liberality, and the society be enabled to pursue its work of faith, and labour of love, with renewed vigour and increasing effect."

For the *Christian Journal*.

Fredericksburg Common Prayer Book and Tract Society.

WE are indebted to a friend, who is an active member of the church in Virginia, for a copy of the ninth annual report of this society, made at the anniversary meeting in July, 1826. Though its means, and the sphere of its operations, are necessarily limited, yet the pious zeal of its members effects much. We are gratified with this report, and make from it the following extracts, which will no doubt be acceptable to our readers; more particularly as they furnish the opinions entertained by several very eminent clergymen of other denominations, of that excellent ritual, the Book of Common Prayer:—

"The managers entertain the belief, that the books and tracts which have been confided to them, have been distributed in a manner advantageous to the community at large, whilst a just regard has been had to economy in the use of the funds of the institution.

"We congratulate the friends of the society on the decided proofs of usefulness which have so far attended their labours. Nothing else, we are persuaded, but such an assurance is necessary to incite them to continued zeal and perseverance in so good a cause.

"That the claims of this cause may be more extensively felt and appreciated, it may be useful to devote a few remarks to their illustration.

"The Book of Common Prayer, in the circulation of which this society is engaged, is confessedly a work of distinguished excellence and value. It has been beautifully styled 'the Daughter of the Bible,' as containing a pure exhibition of that evangelical truth which the Bible reveals, and the most valuable provisions for that worship which the Bible enjoins. This flattering title has not been the fruit of a fond and overweening partiality. Individuals by no means prejudiced in favour

of this book, have borne a highly honourable testimony to its uncommon merits. Dr. Adam Clarke, of the Methodist society, in England, says of it, 'It is almost universally esteemed by the devout and pious of every denomination, and is the greatest effort of the reformation, next to the translation of the Scriptures into the English language; a work which all who are acquainted with it, deem superior to every thing of the kind, produced either by ancient or modern times, and several of the prayers and services in which were in use from the first ages of Christianity, and many of the best of them before the name of Pope or Popery was known in the earth.' Again this distinguished writer says, 'As a form of devotion, it has no equal in any part of the universal church of God. It is founded on those doctrines which contain the sum and essence of Christianity, and speaks the language of the sublimest piety, and of the most refined devotional feeling. Next to the Bible, it is the book of my understanding and of my heart.'

"The Rev. Mr. Watson, of the same church, says, 'Such a liturgy makes the service of God's house appear more like our true business on the Lord's day; and besides the aid it affords to the most devout and spiritual, a great body of evangelical truth is, by constant use, laid up in the minds of children and ignorant people, who, when at length they begin to pray under a religious concern, are already furnished with suitable, sanctifying, solemn, and impressive petitions. Persons well acquainted with the liturgy are certainly in a state of important preparation for the labours of a preacher; and their piety often takes a richer and more sober character from that circumstance.'

"The Rev. R. Hall, the eminent Baptist minister of Leicester, England, speaking of the liturgy, says, 'Though a Protestant dissenter, I cannot be insensible of its merits. I believe that the evangelical purity of its sentiments, the chastised fervour of its devotions, and the majestic simplicity of its language, have combined to place it in the very first rank of uninspired compositions.'

"A writer in Blackwood's magazine expresses himself thus of the Book of Common Prayer: 'To the offices of morning and evening devotion, we are free to confess, that it will be in vain to look for any thing superior in any merely human composition, either ancient or modern. We ourselves know of nothing equal to it. There is a comprehensiveness, a pathos, and a beauty spread all over it. Its petitions are so well adapted for public worship, and express at the same time so clearly the wants of individuals, that we never peruse them without being more than half convinced that they were not drawn up under the guidance of human reason alone. If ever the Spirit of truth can be supposed to have operated upon the minds of men in comparatively modern times, we think we can perceive traces of his operation here. Who can read, for example, the glorious litany, without experiencing sensations very different from those which affect him on ordinary occasions? Nor are the prayers which constitute what are called the desk service greatly behind it: in fact, there is hardly a word in the ordinary devotions of the Episcopal Church, either in its matins or in its vespers, which we should wish to see erased.'"

For the Christian Journal.

We extract the following interesting paragraphs from the review of a charge delivered last year by Archdeacon Bayley, contained in the Christian Remembrancer for February last:—

"We willingly present our readers with the following passage, of which we hardly know whether to admire most, the eloquence of the language and the beauty of the allusions contained in it, or the soundness, the justice, and the liberality of the sentiments:—

"It is not an uncommon idea, and arising possibly from a wholesome fear, that the church is in danger. To me, I confess, there appears nothing in the aspect of the times, no threatening cloud in the political sky, to create or justify alarm. In the diffusion of know-

ledge, in the progress of intellect, in the elevation of feeling, in the almost omnipotence of public opinion, I seem indeed to hear the sound of a rushing mighty wind, but cannot tell whence it cometh or whither it goeth.

"Peradventure some minister of grace may be abroad on a purpose of mercy to the church: and if so, prepare we to wrestle with that mysterious power till we obtain the blessing.* Be it ours to conciliate its alliance, to consecrate its influences, to direct its energies, and devote them to the service of virtue. And this we must do by meeting it, on our parts, with a corresponding tone of professional sentiment;† a broader and deeper cultivation of professional learning; an exacter attention to professional duty and discipline; but especially, and above all, by a more fervent charity among ourselves, and by a personal and paternal superintendence of the national education. The Church of England never sought for stability in ignorance or intolerance; it is founded on the everlasting basis of knowledge and liberality. Its strength and prosperity, under Heaven, rest on character; and till it shall cease to deserve that support, the common sense of the country, informed and enlightened as it is at the present day, will protect it against any attack of puritanical phrenzy or revolutionary violence."

"For the truth and justice of these sentiments we may confidently appeal to the convincing testimony which is afforded by the circumstances of the age. At no period of our history was the public mind so enlightened, the spread of knowledge so universal, or the sentiments and feelings of men so unfettered by antiquated prejudices, or so free from an undue prepossession in favour of the opinions of ages which are past. And yet at no period did the Church of England stand higher in the public opinion, or was more firmly rooted in the affections of the people at large. Pure and apostolical in her doctrine,—primitive in her discipline,

* Gen. xxxii. 24."

† Bp. O'Beirne, p. 384—387, 228. Bp. Middleton. Ch. in 1819."

—foremost in the works of piety, of knowledge, and of charity,—and distinguished by a general spirit of moderation, which ‘maketh even her enemies to be at peace with her,’—the Church of England probably had never so little to dread either from the violence of adversaries from without, or from dissensions within her own pale. Let us consider what has been done within the last twenty years in her support, *at home*,—in the increased number and accommodation of our churches,—in the prodigious march of public education within that period,—and in the unexampled prosperity of those religious societies which are most intimately connected with her, and have been formed expressly for the purpose of propagating her pure faith and doctrines at home and abroad. A few years have seen her established in the eastern and western hemispheres; and even in what a few years ago would have appeared a most unpromising soil, the march of education and religious knowledge is begun. She has sent forth in the glorious work the best and choicest of her sons: a few short years have seen two of her most illustrious champions fall in the glorious cause. The names of Middleton and Heber will long live in the annals of that infant church, of which they may be called the founders: what has been said with great truth and eloquence of the first of these illustrious names, may be applied to *both* of them—‘Their names will be handed down in inseparable connexion with the rise of our ecclesiastical establishment’ in India, and be pronounced by multitudes with reverence in after-times, when that which was but now a small seed, and is still a tender plant, shall have become a mighty tree, and all the inhabitants of our eastern empire shall rejoice beneath its shade.*”

‘Away then,’ (to adopt the eloquent language of the archdeacon) ‘with visions of unreal terror. To the eye of faith a brighter destiny is revealed; a boundless horizon of duty and happiness is set before us. In either hemisphere, Episcopacy has raised her

mitred front: and Charity has gone forth from our sanctuary into the dark and cruel places of the earth, to comfort and to ransom—to civilize by education, and to bless by religion. A church, which is thus employed as a special instrument of Divine Providence, will, we humbly and confidently trust, itself experience the special love and protection of Divine Omnipotence. Surely, like its heavenly Founder, it will increase in wisdom and stature, and in favour with God and man: surely, we may hope, the devout and patriotic prayer of each of her sons will be ratified by the fiat of our common Father—“*Esto perpetua.*”’

For the Christian Journal.

St. John's Church, New-York.

THIS large and magnificent temple, which has recently been materially altered and enlarged in the interior, is situated on the east side of Varick-street, in the fifth ward of the city of New-York, and in front of that spacious and ornamental plot of ground known by the name of Hudson-square, which is bounded by Varick, Laight, Hudson, and Beach streets, and contains about 176,000 square feet, and was granted by the corporation of Trinity church, New-York, to the proprietors of the lots on the streets facing on the square, and their heirs for ever. The building was erected under the direction of the rector, church-wardens, and vestrymen of Trinity church, and at the expense of that corporation, and is a chapel of said church. Including its recent improvements, the cost has been upwards of 200,000 dollars. The corner-stone of this building was laid on the 8th day of September, in the year 1803, by the bishop of the diocese, the Right Rev. Benjamin Moore, D. D., and consecrated to the service of Almighty God on the 6th day of January, in the year 1807, by the same venerable and revered prelate. It is of the Corinthian order, built of stone, having four columns,† three feet four inches

* Luke ii. 52.

† These columns are considered by persons of taste as excellent in workmanship and materials: their intercolumniation is according to

* Bp. Kaye's Sermon before the Society for the Propagation of the Gospel.

each in diameter, embracing sixty-four feet eight inches of the front: the columns rise from a basement of four feet eleven inches in height, supporting an enriched entablature, crowned by an appropriate ballustrade, extending along the sides of the building one hundred and thirty-two feet nine inches by seventy two feet eight inches, including the body and portico that projects from the front. The vertical angle of the pediment is about 135° , forming a line (only interrupted by the base of the steeple) from the east to the west end of the apex of the roof. The ascent from the street to the portico is by a flight of eight steps in front and at the ends, to a platform twenty-one feet nine inches wide. There are three entrances: the centre door opens into a large octagon vestibule, with folding doors to the body of the church; above which springs the lofty spire, forming an elevation equally striking and beautiful: from the ground it is two hundred and fourteen feet six inches in height, composed of the Ionic, Corinthian, and Composite orders, with appropriate vases on the entablature over each column. The steeple is neatly finished with a copper ball, whose diameters are thirty by thirty-three inches, iron ornaments, and vane richly gilt. The proportions are considered correct, and the appearance is perfectly light and elegant. At the east end of the church there has recently been erected a building corresponding, two stories in height, sufficiently large for the purposes of a vestry-room and accommodations for the instruction of the Sunday scholars attached to the church. In the cellar beneath is constructed a furnace, lined with fire brick; being simply erected within an air-chamber, through which the external air passes, and becomes heated by the furnace; it then passes through flues to the church, which, together with two large stoves at the west end, amply warms it. The ground floor of the church has two double and two single ranges of pews, separated by a centre aisle, two side aisles, and a cross aisle at each end, paved with

marble, and extending the whole depth of the church, terminating by a platform passing around the chancel, which is of a serpentine form, and elevated three steps; behind and above which are the reading desk and pulpit. The desk is of the Corinthian order, having a frieze and cornice, supported by four fluted pilasters, with sunken panels intervening, and is entered by a door at the north side. The pulpit rests upon a base, uniting with the end of the church; the front and angles are circular; the frieze and cornice are supported by six fluted columns, surmounted by acroters. The door-way at the back of the pulpit is a carved and richly ornamented screen. At each side of the pulpit is a three-quarter column and pilaster, with a full entablature, forming two recesses, and a centre circular-headed space, in which is a niche, intended for some appropriate emblem. By a projection of the wall, an arch is formed over the whole. On this surface, on each side, are two lofty fluted pilasters with their entablatures, the termination of the lofty ceiling resting on the one, and on the other an architrave, in form of an arch, with its members enriched, the key-stone of which forms an ornamental shield, supported at the sides by two cherubs, and having on the centre surface I. H. S.: the whole is crowned by a mitre. On each side of the church (constituting the principal feature) are ranges of five fluted columns, and corresponding pilasters at each end against the walls, with their full entablatures, upon which rests the beautifully arched and highly ornamented ceiling, supported at the same time by brackets or trusses, with architrave, frieze, and cornice, against the side walls, and between the windows, which are seven in number on each side, having green venetian blinds on the south. The front pews in the galleries are mostly square, with slips behind, and against the walls. A number of seats are elevated for the accommodation of the Sunday scholars, on each side of the spacious organ occupying the centre of the west end gallery, which is allowed to be a superior instrument. The entrance to the galleries is by two flights of stairs from the side-doors of

the order, and may be said to be equal to any in the United States. They are plain, not fluted.

the portico. The capitals and carvings altogether of the exterior, as well as interior, are of exquisite workmanship, and the whole maintains that simple elegance which is agreeable to the eye and consistent with true taste. It is considered to be inferior to no building in the United States, either in elegance of workmanship or durability of materials. At the east end there are stone steps and iron gates leading to York-street; and it is intended to erect an ornamental iron railing in front, to enclose the portico. On each side of the church is a space of fifty-three feet, adjoining to which on the north is the rector's (Bishop Hobart's) residence; and on the south side is a handsome range of buildings, which adds much to the appearance of the whole.—The builders were Thomas C. Taylor, Isaac McComb, Henry Hedley, and Daniel Dominick.

For the Christian Journal.

St. James's Church, New-York.

THE very generous and praiseworthy act which forms the subject of the present article, with the sterling excellence of the epistle to which it gave rise, merits a more durable record than is afforded by a daily newspaper. We therefore transplant it to our pages from the Commercial Advertiser of the 3d of April. To the wealthy of our own communion we take the liberty to recommend this example of pious munificence; and although a similar object of their bounty may not present itself, yet we can assure them there are very many cases in which their liberal benefactions would be of the greatest use in building up and supporting the temples of our truly apostolic church.

“At a meeting of the evangelical Lutheran congregation of St. James's church, in the city of New-York, held on Friday evening, March 30, 1827, at the New-Jerusalem chapel in Pearl-street, New-York, the following preamble, resolutions, and epistle, were unanimously adopted:—

“Whereas the Rev. F. C. Schaeffer, pastor of the Evangelical Lutheran congregation now and recently worshipping in the New-Jerusalem chapel in

Pearl-street, New-York, has announced, that an unknown individual, through a confidential agent, had purchased the church and three lots of ground in Orange-street, lately owned by the Irish Presbyterian congregation of this city, in order to bestow the same as a free gift on the Evangelical Lutheran congregation now under the pastoral care of the Rev. F. C. Schaeffer; and,

“This congregation having complied with a request accompanying the said announcement, namely, to be incorporated; and the said congregation having elected church officers, and attended to the formalities prescribed by law in such cases; and having, on the 21st day of February, in the year of our Lord 1827, obtained from the proper authorities a certificate of having been legally incorporated, under the name and title of ‘The Corporation of the Evangelical Lutheran Church of St. James, in the city of New-York;’ and,

“Whereas Leonard Bleecker, esq. and the Rev. Frederick Christian Schaeffer, have, on the 27th day of March, in the year of our Lord 1827, received a legal deed and unincumbered conveyance of the afore-mentioned property in Orange-street, to have and to hold the same in trust to and for the sole and only proper use, benefit, and behoof of ‘the corporation of the Evangelical Lutheran church of St. James, in the city of New-York, under the pastoral care of the Rev. Frederick Christian Schaeffer, their successors and assigns for ever;’ and the said Leonard Bleecker, esq., and the Rev. F. C. Schaeffer, having notified this congregation of their readiness to convey the said property to the corporation of the Evangelical Lutheran church of St. James, according to the intent and purpose of the generous donor; therefore,

“Resolved, that this congregation acknowledge, with gratitude to the great Head of the church, and with thankfulness to his generous servant, as his instrument, the munificent gift of a house of worship to the members of this congregation and their posterity.

“Resolved, that we view this remarkable occurrence as a signal interposition of Providence, and an act unparalleled in the annals of our church

in America; and that we will ever regard it, and teach our children to hold it in remembrance, as an emphatic call unto active piety and persevering zeal in the service of Christ, and for the cause of the Evangelical Lutheran church.

"Resolved, that the following epistle, together with a copy of these proceedings, be transmitted, in the name of the pastor, officers, and members of this church, to Leonard Bleecker, esq., with the request that he, as the confidential agent, forward the same to the unknown benefactor of St. James' church.

" EPISTLE.

"To the unknown and munificent individual who has presented the church and three lots of ground in Orange-street, between Hester and Grand-streets, New-York, lately owned by the Irish Presbyterian congregation, to the Evangelical Lutheran congregation, under the pastoral care of the Rev. F. C. Schaeffer, now and recently worshipping in the New-Jerusalem chapel in Pearl-street, New-York :

"*Generous Friend,*

"We, the pastor, elders, deacons, trustees, and congregation of St. James' church, greet you in the name of the Lord.

"Our hearts are filled with gratitude to that all-wise and gracious Being, who turneth darkness into light, and who commandeth us to put our trust in him.

"He who hath sent his Son as the Saviour of sinners, and who grants his Spirit that we may be renewed after the image of God, daily manifests his power, wisdom, and goodness. By these tokens of his love he confirms the promises of his word, and lays his impressive commands upon us to profess his precious Gospel unwaveringly, to live and die unto the Lord that loved the church, and gave himself for it.

"We have often seen and tasted that the tabernacles of God are amiable. We were desirous of continuing unitedly to worship him in spirit and in truth; and with our children to go up to Zion, and have communion with the Eternal in the place and inheritance of our fathers. But the great

Head of the church permitted sore trials to come upon us: he rebuked and chastened us in love.

"When our feet could no longer stand in the holy place where the blessed Gospel of our meritorious Saviour had often edified us in our most holy faith—when we were shut out from our beloved sanctuary, and from the fair temple of our own rearing—we felt that our hearts are not at the disposal of mortals, that our souls are not in the hands of the children of men to do as they list—we felt that it would be a still severer affliction to be separated from each other, or in any wise to have those Christian ties severed which had for many years of prosperity and adversity united us as one household, and as members of the same evangelical congregation.

"Our souls longed, yea even fainted for the courts of the Lord: our heart and our flesh cried out for the living God. We thought of the sparrow that findeth a house, and of the swallow that flieth to the altars of Jehovah—and we were greatly strengthened.

"Meanwhile, pastor and people endeavoured, through grace, to be ready for filial obedience to the Lord's will, and to labour in the place of his appointing, whether near at hand or far distant.

"While preparing for whatever trials the hand of our heavenly Father might send us as a Christian flock, a beam of light suddenly broke through the darkness, and those unto whom we were strangers took us in. Such Christian deeds the Lord and Saviour of all will recognize: he delighteth therein. Here then, deprived as we were of our own birth-right and of the fruits of our labour, we were not destitute. Providential circumstances had prolonged the sojourn of our spiritual instructor, and the request to abide with us for a season was not unheeded. The future, however, was still dark. We prayed for more light; and the Lord showed us the light of his countenance. Unexpectedly the marvellous message was brought to us, when we were assembled in the Divine name—You have a church and a home, as a free gift, bestowed upon you and your children: give thanks

unto the Redeemer—worship him in the beauty of holiness!

"We were bowed down under the weight of such glad tidings, we rejoiced together in so signal an interposition of a mysterious Providence. With one accord we gave God the glory; and our tears, which were the overflowing of grateful hearts, bore testimony to the sincerity of our fervent prayer: Lord help us to prepare our hearts in righteousness and peace. Then, in the decline of the day, rose the hallowed strains of the church, and every member of the devout family sung the solemn vow—

'My God, my Life, thy various praise
Shall fill the remnant of my days;
Thy grace employ my thankful tongue,
Till death improve the grateful song.

The wings of every hour shall bear
Some thankful tribute to thine ear;
And every setting sun shall see
New works of duty done for thee.'

"To you, beloved friend, whose great act stands unparalleled in the history of our church in America; to you, whose heart is so noble, whose soul is so generous; to you, whom God hath appointed as his worthy instrument to spread the purest joy, and to work out incalculable good to the souls of men; to you we offer our most affectionate and hearty thanks for such great love and regard. While in this grateful acknowledgment we accept your pious donation, even the offering of uncommon liberality, we pray most fervently that you who confer this blessing, may be unspeakably blessed. Have you a family, relatives, and kindred dear; may the riches of divine peace descend upon them, and abide with them and theirs for evermore! For from the first day we thank our God upon every remembrance of you, always in our prayer for you making request with joy, that your felicity may be perfect in Christ Jesus.

"And not those only who are gladdened by your bounty, as its immediate recipients, invoke the choicest favours of Heaven upon you, but very many of our friends and brethren among various Christian denominations in this city, rejoice and pray with us; and thousands of our fellow-believers in distant places participate in our happiness,

and thank God and supplicate before his throne on your behalf.

"We cannot refrain from declaring, that the value of your munificent gift is enhanced by many circumstances under which it was bestowed, and especially by your kindly considerations toward the flock to whom he ministers.

"Alas! we know not the name of our benefactor. We have not the privilege to approach him in person, and to say, while pressing his generous hand, 'God bless thee, our brother; more thanks than we can express, we owe and feel.' Nevertheless we have the consolation, that GOD, WHO SEETH IN SECRET, KNOWETH YOU, AND THAT HE IS YOUR REWARDER.

"Though your name is concealed, your work is seen—your light shineth, and your example is felt. It seemeth then, that the left hand shall not know what the right hand doeth. In one great privilege we rejoice—we have you in our heart.

"We and our children, their children and succeeding generations, shall ever bless the noble founder, the munificent benefactor, the unknown friend of the Evangelical Lutheran church of St. James, in the city of New-York.

"The grace of our Lord Jesus Christ be with you, and fit us for the happy meeting and certain recognition in heaven. Amen.

"Resolved, that the thanks of this congregation be presented to Leonard Bleecker, esq. for his kind and prompt services as the agent of our munificent benefactor.

"Resolved, that the resolutions, with the preamble, and the epistle of this church, be signed by the Rev. F. C. Schaeffer in behalf of the congregation, and published in the newspapers.

"F. C. SCHAEFFER.

"New-York, March 30, 1827."

From the London Morning Chronicle.

The late Mr. Ellerby's Will.

Sir,

A paragraph having appeared in your paper of Saturday last, relative to the will of the late Mr. Ellerby,

surgeon, which is generally inaccurate, I enclose an extract from the will itself, which relates to the disposal of the remains, this being considered the most effectual mode of contradiction that can be given to the before-named misstatements.

I am, Sir, your most obedient servant,

ONE OF THE EXECUTORS.

Sunday, Feb. 4, 1827.

"For the guidance and instruction of those whom I may appoint as the executors of this my last will, I do here set down what my wish is, concerning the disposal of my body:—After my decease, I request to be placed in a very plain shell or coffin, with all possible despatch; that my friends and acquaintances be assembled as soon as convenient. Preferring to be of some use after my death, I do will, wish, beg, pray, and desire, that at the conclusion of such meeting of my friends and acquaintances, and at which I particularly wish those medical friends who have so kindly attended me through my long illness to be present, that the shell or coffin in which I may be laid, be placed in a plain hearse, with directions for it to be taken to Mr. Kiernan's, or some dissecting-room of an approved anatomical school, followed simply by the medical men in one or two plain coaches, and that they do there examine it to their full satisfaction, taking away such parts as may be of pathological utility. After which, that the remains be dissected, or made whatever use of the anatomical teacher at such school may think proper.

"This I do as a last tribute to a science which I have delighted in, and to which I now regret that I have contributed so little; but if this example, which I have set, and design for my professional brethren, be only followed to the extent I wish, I am satisfied that much good to science will result from it; for if medical men, instead of taking such care of their precious carcases, were to set the example of giving their own bodies for dissection, the prejudice which exists in this country against anatomical examinations, and which is increasing to such an alarming degree, would soon be done away with, and

science proportionably benefited as the obstacles were thus removed. Nay, so far do I think this a duty incumbent upon every one entering the profession, that I would have it, if possible, framed into a law, that on taking an examination at a public college for license to practise, whether physic, surgery, or pharmacy, it should be made a *sine qua non*, that every one taking such license should enter into a specific agreement that his body should, after his death, become the property of his surviving brethren, under regulations instituted by authority."—After this follows the distribution of the different parts of the body to the medical gentlemen who attended him in his last illness; such parts being those only which, from the particular studies of each, were supposed by Mr. Ellerby to have to such of them a peculiar interest; but it is totally incorrect that any future visitation is even alluded to, if this part of his will should not be carried into effect.

We comply with the request of a friend in giving place to the following. Perhaps the picture is highly coloured, and yet we are assured that the labouring population of the English manufacturing towns is degraded beyond measure. We hope and trust no such population will ever disgrace the manufacturing towns of our own country: indeed, if the present system of education among the poor is continued—and our desire is, that it may be continued—it is almost impossible that the labourers in any department can become greatly depraved.—The article is taken from "Observations of an American in England," published in the Christian Spectator.

English Manufacturers.

CHILDREN of both sexes, at the early age of six or eight years, are put in work-shops, where they are employed ten or twelve hours in the day. Many enter them before they have learned to read or write, and their labour is so constant, that they ever afterwards remain in ignorance; and those who are so fortunate as to learn to read or write their names previous to their apprenticeship, seldom make any considerable progress in after-life. They almost of course early slide into the vices, and

contract the loose habits and principles of their older workshop companions; and while they become expert in their trade, also become adepts in all kinds of knavery and villany.

Males and females, of which the number seems about equal, work in the same shops, glowing at the same benches, and perspiring at the same forges. I have seen groups of the sexes assembled round a forge, making nails. Females file gun barrels, and manufacture screws; and indeed almost all kinds of hard-wares are the joint productions of male and female hands. What a figure, think you, must a young girl make with her sleeves rolled up above her elbows, labouring with a file that will weigh two pounds! The evil tendency of such employments, and the indecent familiarity which arises from the promiscuous assemblage and employment of the sexes in the same rooms, without any check upon their conduct, are evident to the slightest observation; and the effects are as certain as the fixed laws of nature. The women become men in the female costume, and lose all that delicacy of feeling and softness of manners which belong to the sex, and which our countrywomen, even in the humbler stations of life, and the other classes of British females so eminently possess. But what is infinitely worse, they lose all virtue and shame.

Standing in some of the populous streets here (Birmingham) at one o'clock, I have noticed the motley groups which issue from the courts and alleys at that time to get their dinners. One glance tells me how extreme is their degradation. Women push along through the streets with their bosoms half bare, and hands and faces besmeared with grease, iron filings, or japan. Some favourite beau equally squalid and coarse, meets a lass perhaps, and a disgustingly rude salutation takes place. Occasionally a couple of girls will square off in a boxing attitude, and *show fight* in true style of the game. I have witnessed blows given and received in this way which would not be very pleasant for any one to bear. I have seen some right down battles fought by these female combat-

ants, in which bonnets, caps, and gowns flew into strings like canvass before a tempest. Educated as I have been, in the strict schools of Connecticut, and accustomed to look upon females as beings of refinement and virtue, to whom the highest deference and respect were due, you may well suppose that I at first looked upon these screw-making specimens of the sex with ineffable disgust. Custom has now rendered the spectacle familiar. As the natural effect of this state of things, you will not need be told that the populous manufacturing towns are thronged with a class of females which I cannot name. One half at least of adult females that work in shops, I have no doubt are creatures of this revolting character.

Few of the workmen can ever become master manufacturers. They are taught but one branch of an art, and, through their ignorance and stupidity, are never able to obtain a sufficient insight into the other branches to be competent to take charge of an establishment. A man who makes a lock, cannot make a key; and the man who fabricates the knobs to a lock, is ignorant of the other branches: and thus it is with most other articles. On this account they are fit only to be journey-men, and are obliged to live on wages. If their wages are increased, they perform less labour, and their surplus time is spent at ale-houses, or in barbarous amusements. They toil on year after year, perhaps under a hard master, earn a scanty subsistence, and at last die, and leave a family to inherit their poverty and ignorance, and to tread in the same steps.

From the Christian Remembrancer for February, 1827.

Parties in the Church.

MR. EDITOR,

THE following extract from Lord Bacon's Advertisement, touching the controversies of the Church of England, is so applicable to the present state of that church, that it deserves to be presented to the notice of your readers. It is found in the third volume of the fourth edition of his works, p. 142.

"The fourth point wholly pertaineth to them who impugn the present ecclesiastical government, who, although they have not cut themselves off from the body and communion of the church, yet do affect certain cognizances and differences wherein they seek to correspond amongst themselves, and to be separate from others. And it is truly said, *tam sunt mores quidam schismatici, quam dogmata schismatica*, there be as well schismatical fashions as opinions. First, they have impropriated to themselves the names of zealous, sincere, and reformed, as if all others were cold minglers of holy things and profane, and friends of abuses. Yea, be man endued with great virtues, and fruitful in good works, yet, if he concur not with them, they term him, in derogation, a civil and moral man, and compare him to Socrates, or some heathen philosopher; whereas the wisdom of the Scriptures teacheth us otherwise, namely, to judge and denominate men religious according to their works of the second table, because they of the first are often counterfeited, and practised in hypocrisy. So St. John saith, *That a man doth vainly boast of loving God, whom he never saw, if he love not his brother, whom he hath seen*; and St. James saith, *This is true religion, to visit the fatherless and the widow*. So as that which is with them but philosophical and moral, is, in the apostle's phrase, true religion and Christianity. As in affection they challenge the said virtues of zeal and the rest; so in knowledge they attribute unto themselves light and perfection. So likewise if a preacher preach with care and meditation, (I speak not of the vain scholastical manner of preaching, but soundly indeed, ordering the matter he handleth distinctly for memory, deducting and drawing it down for direction, and authorizing it with strong proofs and warrants,) they censure it as a form of speaking not becoming the simplicity of the Gospel, and refer it to the reprehension of St. Paul, speaking of the *enticing speech of man's wisdom*."

"Another extremity is, the excessive magnifying of that which, though it be a principal and most holy institu-

tion, yet hath its limits, as all things else have. We see wheresoever in a manner they find in the Scriptures the word spoken of, they expound it of preaching; they have made lit, in a manner, of the essence of the sacrament of the Lord's supper, to have a sermon precedent; they have, in a sort, annihilated the use of liturgies, and forms of divine service, although the house of God be denominated of the principal, *domus orationis*, a house of prayer, and not a house of preaching. Let them take heed, that it be not true which one of their adversaries said, that they have but two small wants, knowledge and love."

I am, Sir, your obedient servant,
METRIUS.

Affecting Case.

WE extract from a late London publication the following affecting case, as uniting a most singular commixture of humanity and inhumanity, of virtue and of vice:—

"An account appeared in *The Morning Chronicle* some days ago, of an extraordinary act of benevolence towards six deserted children, which having attracted the attention of Sir Francis Burdett, he caused inquiries to be made respecting the facts, and the following is an extract from the report made to him by the gentleman who instituted the inquiry:—'Having inquired the character of Mr. French, the butcher, in Great Quebec-street, and ascertained that it was respectable, I went to his house, and entered into conversation with him respecting the children he had taken into his family. Mr. French, a plain man, of few words, handed me into the parlour to his wife, who, he said, would give me all the information I desired. Mrs. French, a most respectable and intelligent woman, told me, that the father of the children owed them (the Frenches) nearly 1500*l*. Upon questioning her how he came to owe them so large a sum of money, she said, that her husband had become security to the amount of 1200*l*.; that the father of the children ran away, and left them to pay the money; that the money was

raised for this purpose from the sale of two houses, built by Mr. French, with the savings of a careful life. I then asked her how it happened, that she, under such circumstances, took the children in; and how it also happened, that her husband had agreed to it? She said, "We knew the children; it was no fault of theirs that their father had defrauded us; they were more miserable than can be described, and not to have taken them in would have been cruel in the extreme." She fed them, cleaned them, put aside their rags, clothed them in the garments of her own children, and lodged them in her own house. While conversing with this excellent woman, a tall gentlemanly person came in, and was introduced to me as the gentleman who had seen the children on the Dover road, and from him I learned the following particulars:—The father of the children deserted them at Bonne, on the Rhine, whence they made their painful way to Aix-la-Chapelle, and thence to Brussels, begging for food, and carrying the youngest child as well as they could this enormous distance. At Brussels, they were relieved by some English persons, who have there a subscription to forward destitute English to Ostend. At Ostend, the British consul put the unfortunate children on board a vessel, which landed them at Dover; here they arrived, sea-sick, and all but worn out with misery. The next morning the humane overseer of Dover put them in a coach for London; but he neither gave them food to eat upon the road, nor a farthing to purchase any. On the road, the gentleman, who was in the coach, heard that there were some poor children outside, cold and wet with the rain; he handed out his umbrella. At Rochester he saw the unfortunate and miserable children, and learnt from them that they had neither food nor money: he fed them, warmed them, heard their sad tale, and came on with them to London, where they arrived at ten o'clock at night. At the office where the coach stopped, the gentleman gave the coachman money to provide them victuals and lodging, which he undertook to do, the gentleman saying he would call

again at the office next morning: he, the brute, instead of performing his promise, handed the children over to the care of a black man, who sometimes jobbed about the office, and he left them at one of the most wretched of our wretched brothels. The people were, however, humane; and finding that the only person in London known to the children was Mr. French, they sent them to his house, and he took them in. Next morning the gentleman called at the office, when all the intelligence he could obtain was, that they had been given in charge to the black man: after several hours' search, the gentleman found the black man, and through him traced the children to the house of Mr. French, and here he found them. The children still remain in the house of Mr. French, who has eight of his own, the youngest of which is still in arms. Four of the orphan children go to the national school in Mary-labonne; the oldest, a youth, is variously employed; and one of the girls is afflicted with ague and fever.

"The extraordinary conduct of Mr. and Mrs. French cannot be too highly estimated; and as it would have been improper to have left such worthy people with so heavy a charge upon them, a subscription has been set on foot, which it is hoped may ultimately enable these very worthy people to provide in some way for the children whom they have rescued from destruction. Sir Francis Burdett gave 100*l.*, and several other benevolent individuals have also contributed liberally."

"The following is a copy of the letter addressed to Mr. French by Sir Francis Burdett, enclosing the above sum: it does honour to his head and heart:—

"Sir—Impressed with a due sense of your noble conduct, in receiving into your own family, another family of orphan children, who, but for you, or some one like you—and where could he have been found?—must have probably perished; I beg your acceptance of the enclosed, both as a testimony of my admiration and esteem, and as contributing to your success in trade, and in some degree aiding your benevolent purpose. I beg you will observe, Sir, that you are to employ my contribution for your own advantage; convinced as I am, that there can be no other way of em-

plying it so much to the advantage of the unfortunate children, to whom you have so generously afforded an asylum.

'I remain, Sir, with the highest esteem,
'Your most obedient humble servant,

'F. BURDETT.

'St. James's-place, Feb. 19, 1837.'

From the Quarterly Theological Review and Ecclesiastical Record for January, 1837.

An Historical View of the Plea of Tradition, as maintained in the Church of Rome, &c. &c. By George Miller, D. D.

AMONG the defenders of the pure Christian religion, whose exertions have been called forth by renewed attempts of Popery against the Protestant Church in these countries, we are happy to number the able and learned Dr. Miller. The various literary works by which this eminent man has benefited society, bear so clearly the stamp of genius; his historical lectures, particularly, contain so much useful information, and interesting novelty of thought; and his "Observations," lately published, "on the Doctrines of Christianity, in reference to Arianism, and on the Athanasian Creed," are so excellent, that we opened his last publication, which now lies before us, with confident anticipations of its value. Our expectation has been realized.

Our space must confine us to a brief and general description of the nature of the contents of Dr. Miller's publication. We refer our readers for more particular information to the valuable tract itself. The author, following a course, novel in the revived controversy with the Romish Church, proposes "to examine, as a question of history, the tradition alleged by the Church of Rome in support of its peculiar tenets, to investigate the opinions of those ecclesiastical writers, from age to age, who have been referred to in the controversy, and thus to trace the history of the plea." (P. 1, 2.) The immediate occasion of Dr. Miller's publication was furnished by a resolution which certain Roman Catholics adopted in a meeting at Carlow in the last summer, and by an exhortation, which Dr. Doyle, titular bishop of Kildare and Leighlin, subsequently ad-

ressed to the Romish clergy of Carlow and its vicinity. The purport of the resolution, and of Dr. Doyle's exhortation, "has," says our author, "been, not simply to assert that the revelation of our Saviour has been transmitted to us, partly by the sacred Scriptures, and partly by tradition; and that therefore it is not sufficient for a Christian to seek in the Scriptures a knowledge of his religion; but to represent tradition as the indispensable interpreter of those Scriptures, and as giving authority to the meaning which it shall pronounce to be true."

The result of Dr. Miller's examination of the history of the plea of tradition, for the details of which we must refer to his work, is summed up by him in the following words:—

"Such appears to have been the history of that tradition, which is now maintained by Roman Catholics in Ireland, as indispensably necessary to the just interpretation of the sacred writings. Apparently unknown to the apostolic Fathers, who might naturally be supposed to have been inclined to announce their possession of a deposit so important to the church, and so creditable to themselves; it is discovered, first, among the *gnostic* heretics, who, in the affectation of a superior knowledge of divine things, had corrupted the simplicity of the Gospel with many inventions, which required some other sanction than the authority of the Scriptures. It was then adopted from them by two Fathers of the church, (Irenæus and Tertullian;) but only to repel the arguments of those who had first pleaded against the Scriptures a spurious tradition, and had then so falsified the records of Christianity, as to embarrass any inference from their genuine communications. When this use had been made of the argument, it seems to have been felt that such an appeal was incongruous and unnecessary, for it was immediately abandoned by the church, nor does it appear to have been resumed in the great controversy of *Arianism* by either party for the support of their tenets. After an interruption of almost two centuries and a half among the western Christians, and in Greece of the much longer period of

more than five centuries and a half; we again find tradition pleaded as an authority; but in each case for a *practice*, not for a *doctrine*; each practice, also, plainly condemned by the written word. The argument was then abandoned, and each plea disowned by one of the two churches, until the very crisis of the reformation, when it was once more brought forward, to oppose the appeal which the reformers had made to the Scriptures; and as these reformers had objected to doctrines, not less than to practices, the tradition of the church was then, for the first time,* pleaded in favour of doctrines. Even then, however, in the very agony of the papal power, it was not pleaded that the Scripture was not intelligible without the aid of tradition, the latter being represented only as entitled to equal reverence, and not as a superior and controlling authority for divine truth. This last step was taken about the close of the sixteenth century, by Cardinal Bellarmine, who in his too candid defence of the Church of Rome, did not hesitate to maintain, that the Gospel, without unwritten tradition, is an empty name, or words without sense. The Roman Catholics of Ireland, imitating the boldness of the cardinal, have declared, that the Scriptures are not intelligible without the aid of tradition." (P. 65, 67.)

Though some of the facts here stated have been adverted to by Stillingfleet, Ellys, and others, in a former period of the controversy; and that relating to Cardinal Bellarmine has been well dwelt on by Bishop Marsh, in his "Comparative View," (p. 15, 16;) yet, the history possesses much novelty and interest; and is, perhaps, the only regular historic view of the subject which we have. We thank Dr. Miller for this his new service; and recommend his book to the attention of the public. We feel no small degree of

pleasure in expressing gratitude to this distinguished divine, for his zealous and able exertions.

Dr. Miller's appendix to his "Historical View of the Plea of Tradition," contains interesting extracts from original authorities.

National Gallery.

The projected National Gallery on the site of the old Mews at Charing-Cross, is a building 500 feet in length, composed of two orders of architecture in height, namely, the Doric and Ionic. The front consists of four pavilions, connected by colonnades; the pavilions surmounted by enriched polygonal domes, terminating in balls and spears, bearing resemblance to that pile in the Regent's Park called Sussex-place. Over the centre division of the structure, which on the ground story is a colonnade in front of five arched entrances, rises a large circular dome, which terminates in a temple something after the manner of the Choragic Monument, but triangular on the plan, having a colossal statue on every side. This dome is supported by a tier of Pæstum Doric columns, rising from a square tower-like base, at each angle of which there is a lion couchant. Through the intercolumniations the centre of the building will derive its light. Above the two outward colonnades, the façade is embellished with one tier of windows, dressed with pediments, &c.; over which runs a long panel filled with basso-relievos, not unlike the Haymarket front of the Opera-house. There will also be a very considerable display of sculpture in statues and vases, giving the edifice very much the appearance of a French public building,—of which character indeed the whole structure partakes.—*Christian Remembrancer.*

London University.

By the deed for the erection of this great work, it is fixed, that the building shall not be begun until there are 1500 shares of 100*l.* each actually subscribed, and the number may be increased to 3000, which would reduce the amount of each share to 50*l.* On Saturday last the whole of the 1500 shares were filled up, and the second instalment of 10*l.* (making 35*l.* per share) paid up on a large proportion of them, when the council fixed on the 7th of March for laying the foundation stone, which will be done with all becoming masonic ceremony by his royal highness the duke of Sussex. We congratulate the country on the progress made, and the prospect that now fairly opens of great public advantage from this establishment. To those who have objected to this col-

* Dr. Miller of course means, for the first time with the authority of the church: for some individuals, (*Scotus* among them,) had attempted to defend certain new points of faith, as declared by the Lateran Council, by the aid of alleged tradition: "and thus," says Stillingfleet, "*Scotus* helped himself out in the dark point of transubstantiation."

lege, we would say, that it is not to be considered as in opposition to the Universities of Oxford and Cambridge, but in aid of them, and as affording collegiate education to those who either cannot be admitted into the establishments in question for want of room, or whose income does not enable them to bear the expense of either of them. It is also pleasing to understand that the ablest and best informed persons in both these colleges speak without jealousy of the London University, in terms highly to their honour, and thereby show a degree of liberality which we are happy to make known. We are confident there will be ample employment for all the three universities. With the completion of the establishment now almost secured, the next question to be asked is, When it will be completed? And we are enabled to state, from good authority, that Messrs. Lees, the contractors for the building, and Mr. Wilkins, the architect, are both confident that the building will be ready for the commencement of the lectures in October, 1828, or, at the farthest, in February, 1829, allowing the longest period (of two years) that has been contemplated. We also understand that the number of candidates for the several professorships in the university hold out the certainty that the most eminent men in each branch of learning and science will fill the chairs.

It must indeed be an object with most of the men of eminence to have the capital as a field for the promulgation of their opinions. It has long been matter of surprise, and we would add of reproach, that the capital of England should be the only capital in Europe where an university is not established; and we congratulate the country that it will be so soon in the power of young men to obtain a complete, efficient, and economical system of education suitable for the age we live in. As it has hitherto been a great desideratum, we are confident that the London University will soon acquire that eminence which its extended plan, and the liberal principles on which it is established, entitle it to hold among the schools of Europe.—*English Paper.*

St. David's College, Llanpeter, Cardiganshire.

This college, which was founded in 1822, by the present bishop of Salisbury, for the benefit of the clergy in South-Wales, the poverty of whose preferment precludes them from the advantages of an university education, is to be opened by the bishop of St. David's in the present month, when it will be incorporated by royal charter. The style of the building is Gothic, and the beauty of its design reflects great honour on the architect, Mr. Cockerell. It is calculated to accommo-

date about seventy students, and the bishop of St. David's intends to admit persons from any part of the kingdom, provided they be members of the Church of England. The annual expense will, it is expected, be within 55*l*. A valuable collection of books has been presented to it by the bishop of Salisbury, to which many of the colleges and members of the university of Oxford have liberally contributed. A grace has also passed the senate of the university of Cambridge, to give to it a copy of all books that have been printed at its expense, or are now in the press. The Rev. Llewellyn Lewellin, M.A. of Jesus college, Oxford, has been appointed principal, and the Rev. Alfred Olivant, M. A. fellow of Trinity college, Cambridge, vice-principal and senior tutor.—*Christian Remembrancer, Feb. 1827.*

Discoveries in Egypt.

It is at length placed beyond doubt, that the Nile, of which Bruce conceived he had discovered the sources in Abyssinia, and which the Portuguese had seen and described in the sixteenth century, is only a tributary stream flowing into the true Nile, of which the real source is much nearer to the equator. For this information we are indebted to M. Calliaud, a French traveller, who accompanied the predatory expedition of the two sons, Ismael and Ibrahim, of the pacha of Egypt, into Nubia, and who, in conjunction with M. Latores, has made known to us a new region in the interior of Africa, more than 500 miles in length, and extending to the tenth degree of northern latitude. This gentleman has likewise determined the position of the city of Meroe, of which he found the ruins in the Delta, formed by the Bahreel-Abriel (the White River,) and the Bahreel-Azraq (the Blue River,) precisely in the spot where D'Anville had placed them upon the authority of ancient authors. Avenues of sphynxes, and of lions, propylea, and temples in the Egyptian style, forests of pyramids, a vast enclosure formed with unbaked bricks, seem to point out in this place the existence of a large capital, and may serve to elucidate the much agitated, but still undecided question, "Whether civilization followed the course of the Nile from Ethiopia to Egypt, or whether it ascended from Egypt to Nubia!"—*English Paper.*

Library of the King of India.

Dabshelim, king of India, had so numerous a library that a hundred brachmans were scarcely sufficient to keep it in order, and it required a thousand dromedaries to transport it from one place to another. As he was not able to read all these books, he proposed to the brachmans to make extracts from them of the best and

most useful of their contents. These learned personages set themselves so heartily to work, that in less than twenty years they had compiled of all these extracts a little *Encyclopædia* of 12,000 volumes, which thirty camels could carry with ease. They had the honour to present it to the king. But how great was their amazement, on his giving them for answer, that it was impossible for him to read thirty camel-loads of books! They therefore reduced their extracts to fifteen, afterwards to ten, then to four, then to two dromedaries, and at last there remained only so much as to load a mule of ordinary stature. Unfortunately, Dabshalim, during this process of melting down his library, was grown old, and saw no possibility of living to exhaust its quintessence to the last volume. "Illustrious sultan," said the vizer, the sage Pilpay, "though I have but a very imperfect knowledge of your royal library, yet I will undertake to deliver you a very brief and satisfactory abstract of it. You shall read it through in one minute, and yet you will find matter in it for reflecting upon throughout the rest of your life." Having said this, Pilpay took a palm leaf, and wrote upon it with a golden style the four following sentences:—

1. The greater part of the sciences comprise but one single word—*perhaps*; and the whole history of mankind contains no more than three—they are born, suffer, die.

2. Love nothing but what is good, and do all thou lovest to do; think nothing but what is true, and speak not all thou thinkest.

3. O kings, tame your passions, govern yourselves, and it will be only child's play to you to govern the world.

4. O kings, O people, it can never be often enough repeated to you, what the half-witted venture to doubt, that there is no happiness without virtue, and no virtue without the fear of God.—*From the Arabic.*—English Paper.

Library of the Seraglio.

The library of the seraglio is built in the form of a Greek cross; one of the arms of the cross serves as an anti-room, and the remaining three arms, together with the centre, constitute the library itself. The entrance to it is through the anti-room by a door, over which is written in large Arabic characters, "Enter in peace." The library is much smaller than could be conceived; for, from the extremity of one of the arms to the extremity of the opposite one, it does not measure twelve yards. Its appearance, however, is elegant and cheerful. The central part of the cross is covered with a dome, which is supported by four handsome marble

pillars; the three arms or recesses that branch off from this, have each of them six windows, three above and as many below. So small an apartment cannot but be rendered extremely light by this great number of windows, and perhaps this effect is not a little increased by the gloom of the mosque, and the darkness of the anti-room that leads to it. The book-cases, four of which stand in each of the three recesses, are plain, but neat. They are furnished with folding wire-work doors, secured with a padlock and the seal of the librarian. The books are laid upon their sides one above the other, with their ends outwards, and having their titles written upon the edges of the leaves. The whole number of MSS. in the library amounts to 1294, much the greater part of which are Arabic; there are, however, most of the best Persian and Turkish writers, but not one volume in Greek, Hebrew, and Latin! Of the Koran there are 17 copies, and of commentaries on it 145. Collections of tradition relative to Mahomet compose 182 volumes, and treatises on Mahomedan jurisprudence 524, which together are more than half the whole number in the library. Hence it is clear how many falsehoods have been advanced respecting the famous library of the seraglio.—*English Paper.*

Old Cannon.

Among the ordnance captured at Bhurtpore is an iron six-pounder, with the following inscription:—"Jacobus Monteith, me fecit Edinburgh, Anno Dom. 1642."—*Christian Observer.*

Bruce's Manuscripts.

The valuable collection of MSS. of the traveller Bruce, which were obtained by him in Egypt and Abyssinia, are about to be offered for sale: they consist of nearly 100 volumes, in high preservation.—*Id.*

EPISCOPAL ACTS.

In the Diocese of Pennsylvania.

The Rev. William Bryant, minister of St. Mary's church, Colestown, New-Jersey, was admitted to the holy order of priests by the Right Rev. Bishop White, acting for, and by the request of the bishop of that diocese, in Christ church, Philadelphia, on Friday, April 6, 1827.

The Right Rev. Bishop White held a confirmation in St. John's church, Norristown, of which the Rev. Jehu C. Clay is rector, on Sunday, April 22, 1827, when forty-four persons were confirmed.

In the Diocese of Maryland.

On the 31st March, 1827, the first African Episcopal church in the city of Baltimore, was consecrated by the name of St.

James' Church, by the bishop of the diocese. Morning prayer was read by the Rev. Dr. Wyatt, and a sermon preached by the Rev. Mr. Henshaw. The Rev. William Levington, a deacon of the Protestant Episcopal Church, is minister of this church. The building is of brick, neat and commodious.

In the Diocese of Virginia.

On Wednesday the 28th of March, 1827, in the Monumental church, Richmond, Virginia, an ordination was held by the Right Rev. Richard C. Moore, D. D., when Mr. George Kirke was admitted to the holy order of deacons. Divine service was celebrated, and the sermon delivered, by the Rev. Robert B. Croes, assistant minister of the Monumental church.

In the Diocese of South-Carolina.

On the second Sunday in Lent, March 11, 1827, in St. Michael's church, Charleston, South-Carolina, Mr. Thomas John Young, an alumnus of the General Theological Seminary, was admitted to the holy order of deacons by the Right Rev. Nathaniel Bowen, D. D., bishop of the diocese.

On Thursday the 22d March, 1827, the Right Rev. Bishop Bowen consecrated to the service of Almighty God a new chapel, erected at Walterborough by the vestry of St. Bartholomew's parish. Morning prayer was read by the Rev. F. P. Delavauz, the rector, and an appropriate sermon delivered by the bishop.

New-York Protestant Episcopal Sunday School Society.

The tenth anniversary of this institution was celebrated with the usual exercises in St. Paul's chapel, on Wednesday afternoon, April 18, 1827. The schools connected with the society were assembled, comprising a body of more than 1600 children of both sexes, accompanied by their respective superintendents and teachers. The body of this spacious edifice was crowded in every part, while a large concourse of spectators filled the different galleries. In the chancel were most of the resident Episcopal-clergy of the city, and several from the adjacent towns. The evening service of the church was conducted by the Rev. Thomas Breintnall, rector of Zion church; after which the children were addressed in a most animated and feeling manner by the Rev. Cornelius R. Duffie, rector of St. Thomas's church. A beautiful hymn was then sung by the children alone, accompanied by the organ. The services were closed with appropriate prayers and the benediction by the right reverend the bishop of the diocese. We must not omit to mention, that tracts, with suitable refreshments, were distributed to the children at the doors, on leaving the church.

The schools attached to the society, are those belonging to the parishes of Grace church, Trinity church, St. Paul's and St. John's chapels, St. Mark's church, Christ church; Zion church, St. Mary's and St. Ann's churches, All-Saints' church, St. Philip's church, and St. Thomas's church. All of them, we are happy to learn, are in the most flourishing condition.

Monroe County Episcopal Association.

A society under this name has recently been organized in the village of Rochester, Monroe county; the objects of which are, the supply of vacant places within the county of Monroe with the services of the Episcopal Church; assisting in the establishment and support of new congregations, and the formation of Sunday schools.

An auxiliary *Female Missionary Society* has also been formed, the object of which is to aid the cause of missions, and promote the interest of religion as connected with the Protestant Episcopal Church. The society consists of 120 members.—*Rochester Observer.*

Obituary Notices.

Died at Easton, Pennsylvania, on the 4th April, 1827, in the sixty-fourth year of his age, SAMUEL SITOREAVER, esq., for a long course of years an active, zealous, and efficient member of the Protestant Episcopal Church. He was an eminent member of the bar, distinguished in the Congress of the United States under the administration of Washington and Adams, and was one of the framers of the present constitution of the state in which he resided.

It is our painful task to record the death of the Rev. JOHN DUNN, rector of Shelburn parish, Loudoun county, Virginia. This melancholy event took place at his residence, on Friday the 13th of April, 1827, in the sixtieth year of his age; and is thus noted in the newspapers of the day:—"While in the discharge of his ministerial duties, dispensing the word of life to the people of his charge, it pleased his heavenly Father to visit him with a disease, which put a period to his usefulness on earth. He fell speechless in the pulpit, was instantly bled, soon recovered his articulation, and from that time to the day of his death, continued in the most happy, calm, and peaceful state imaginable, exhorting all around him to continue faithful unto death."—We hope some friend will furnish an obituary article more worthy than the present of the memory of this eminently pious and much beloved servant of the living God.

Died on Monday, December 4, 1826, ABRAHAM ROBERTSON, D.D. F.R.S. Savilian professor of astronomy and Radcliffe observer, aged seventy-five. Dr. Robertson took his degree of M.A. in 1782, and B.D. and D.D. in 1807. He succeeded Dr. Smith as Savilian professor of geometry in 1797, and was elected Savilian professor of astronomy, in the room of Dr. Hornsby, in 1810. Upon the professorship in astronomy becoming vacant, the vice-chancellor has to signify the same in writing to the archbishop of Canterbury, the lord chancellor of Great-Britain, the chancellor of the university, the bishop of London, the principal secretary of state, the chief justices, the chief baron of the exchequer, and the dean of the arches, who are the electors and visitors. These illustrious persons are solemnly conjured by the founder to seek for the ablest mathematicians in other countries as well as our own; and, without regard to particular universities or nations, to elect those whom they shall deem best qualified for the office. On a transmission of their choice, the person so elected is admitted by the university in convocation.—The Radcliffe trustees appoint the *observer*, who nominates his assistant.—*Quar. Theol. Review and Eccles. Record.*

Died in London, December 31, 1826, in the seventy-first year of his age, WILLIAM GIFFORD, esq., author of the *Baviad* and *Maviad*, translator of *Juvenal* and *Persius*, and editor of the *Quarterly Review*, from its commencement down to the beginning of the year just past. To the translation of *Juvenal* is prefixed a memoir of himself, which is, perhaps, as modest and pleasant a piece of autobiography as ever was written. We copy that part which describes his early history.

Mr. Gifford was born at Ashburton, in April, 1756. "The resources of my mother were," he says, "very scanty. With these, however, she did what she could for me; and as soon as I was old enough to be trusted out of her sight, sent me to a schoolmistress of the name of Parret, from whom I learned in due time to read. I cannot boast much of my acquisitions at this school; they consisted merely of the contents of my child's spelling-book: but from my mother, who had stored up the literature of a country town, which, about half a century ago, amounted to little more than what was disseminated by itinerant ballad-singers, or rather, readers, I had acquired much curious knowledge of *Catskin* and the *Golden Bull*, and the *Bloody Gardener*, and many other histories equally instructive and amusing."

At eight years of age Mr. Gifford was sent to the free school, to learn to read, and write, and cipher. "Here I continued about three years," making, he says, "a

most wretched progress, when my father fell sick and died. In somewhat less than a twelvemonth, my poor mother followed him to the grave. She was an excellent woman, bore my father's infirmities with patience and good humour, loved her children dearly, and died at last, exhausted with anxiety and grief, more on their account than her own. I was not quite thirteen when this happened; my little brother was hardly two; and we had not a relation nor friend in the world. Every thing that was left was seized by a person of the name of Carlile, for money advanced to my mother. It may be supposed that I could not dispute the justice of his claims; and as no one else interfered, he was suffered to do as he liked. My little brother was sent to the alms-house, and I was taken to the house of the person I have just mentioned, who was also my godfather."

When little more than thirteen, Mr. Gifford was sent on board a coaster at Brixham. In this vessel he continued nearly a twelvemonth; and here he got acquainted with nautical terms, and contracted a love for the sea, which never diminished. In his fifteenth year, on the 1st of January, 1772, his godfather bound him apprentice to a shoemaker. "As I hated," says he, "my new profession with a perfect hatred, I made no progress in it; and was consequently little regarded in the family, of which I sunk by degrees into the common drudge: this did not much disquiet me, for my spirits were now humbled.

"I possessed at this time but one book in the world; it was a treatise on algebra, given to me by a young woman, who had found it in a lodging-house. I considered it as a treasure; but it was a treasure locked up; for it supposed the reader to be well acquainted with simple equation, and I knew nothing of the matter. My master's son had purchased *Fenning's Introduction*: this was precisely what I wanted; but he carefully concealed it from me, and I was indebted to chance alone for stumbling upon his hiding-place. I sat up for the greatest part of several nights successively, and before he suspected that his treatise was discovered, had completely mastered it. I could now enter upon my own; and that carried me pretty far into the science.

"This was not done without difficulty. I had not a farthing on earth, nor a friend to give me one; pen, ink, and paper, therefore, (despite of the flippant remark of Lord Orford,) were, for the most part, as completely out of my reach as a crown and sceptre. There was, indeed, a resource; but the utmost caution and secrecy were necessary in applying to it. I beat out pieces of leather as smooth as possible, and wrought my problems on

them with a blunted awl; for the rest, my memory was tenacious, and I could multiply and divide it to a great extent.

"Hitherto I had not so much as dreamed of poetry; indeed, I scarcely knew it by name; and whatever may be said of the force of nature, I certainly never 'lisped in numbers.' I recollect the occasion of my first attempt; it is, like all the rest of my non-adventures, of so unimportant a nature, that I should blush to call the attention of the idlest reader to it, but for the reason alleged in the introductory paragraph. A person, whose name escapes me, had undertaken to paint a sign for an ale-house: it was to have been a lion, but the unfortunate artist produced a dog. On this awkward affair, one of my acquaintances wrote a copy of what we called verse: I liked it, but fancied I could compose something more to the purpose. I made the experiment, and by the unanimous suffrage of my shopmates, was allowed to have succeeded. Notwithstanding this encouragement, I thought no more of verse, till another occurrence, as trifling as the former, furnished me with a fresh subject; and thus I went on, till I had got together about a dozen of them. Certainly, nothing on earth was so deplorable; such as they were, however, they were talked of in my little circle, and I was sometimes invited to repeat them, even out of it. I never committed a line to paper for two reasons; first, because I had no paper; and, secondly—perhaps I might be excused from going further; but, in truth, I was afraid, as my master had already threatened me, for inadvertently hitching the name of one of his customers into a rhyme.

"In this humble and obscure state, poor beyond the common lot, yet flattering my ambition with day-dreams, which, perhaps, would never have been realized, I was found, in the twentieth year of my age, by Mr. William Cookesley—a name never to be pronounced by me without veneration. The lamentable doggerel which I have already mentioned, and which had passed from mouth to mouth among people of my own degree, had, by some accident or other, reached his ear, and given him a curiosity to inquire after the author.

"It was my good fortune to interest his benevolence. My little history was not untinctured with melancholy, and I laid it fairly before him. His first care was to console; his second, which he cherished to the last moment of his existence, was to relieve and support me."

Through the kindness of Mr. Cookesley, a subscription was raised "for purchasing the remainder of the apprenticeship of William Gifford; and for enabling him to improve himself in writing and English

grammar." In two years and two months from the day of his emancipation, he was pronounced fit for the university.—*English Paper.*

Died in England, in consequence of a cold taken at the funeral of the duke of York, the Hon. and Right Rev. GEORGE PELHAM, lord bishop of Lincoln, D. C. L., aged sixty-one.—This excellent prelate was youngest son of the late, and brother to the present earl of Chichester. He was born on the 13th October, 1766, and married, in 1792, Mary, daughter of Sir Richard Rycroft. He was consecrated bishop of Bristol, in the room of Dr. Cornwall, in 1803; translated to Exeter, in the room of Dr. Fisher, in 1807; and on Dr. Tomline being translated to the see of Winchester in 1820, his lordship succeeded him in the bishopric of Lincoln. His lordship was also clerk of the closet to the king, and canon residentiary of Chichester. His lordship was formerly of Clare-hall, Cambridge.

Acknowledgment.

The treasurer of the *New-York Protestant Episcopal Missionary Society* acknowledges the receipt of *seventy dollars* from the ladies of the congregation of St. Paul's chapel, in this city, (which, with thirty dollars previously subscribed by the ladies of St. John's chapel for a member for life,) to constitute the Right Rev. Bishop Hobart a *patron* of this society.

BENJAMIN M. BROWN, Treasurer.
April 9, 1827.

Calendar for June, 1827.

3. Whit-Sunday.
4. Monday in Whitsun week.
5. Whitsun Tuesday.
6. }
8. } Ember Days.
9. }
10. Trinity Sunday.
11. St. Barnabas.
17. First Sunday after Trinity.
24. Second Sunday after Trinity. St. John the Baptist.
29. St. Peter.

Ecclesiastical Meetings in June, 1827.

2. Delaware Convention meets.
6. } Connecticut Convention meets.
6. } Ohio Convention meets.
7. North-Carolina Convention meets.
12. Rhode-Island Convention meets.
13. Maryland Convention meets.
20. Massachusetts Convention meets.
27. Vermont Convention meets.
26. Commencement of the General Theological Seminary.